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GRAMMAR SCHOOL
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ST MATTHEW'S GOSPEL





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ST. MATTHEW'S GOSPEL

WITH A VOCABULARY

BY

JOHN T. WHITE, D.D. OXON.



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P R E F A C E.

FOR some long time past it has been widely felt that a reduction in the cost of *Classical Works* used in schools generally, and more especially in those intended for boys of the middle classes, is at once desirable and not difficult of accomplishment. For the most part only portions of authors are read in the earlier stages of education, and a pupil is taken from one work to another in each successive half-year or term; so that a book needlessly large and proportionably expensive is laid aside after a short and but partial use.

In order, therefore, to meet what is certainly a want, Portions of the *Classical Writers* usually read in Schools are now being issued under the title of GRAMMAR SCHOOL TEXTS; while, at the request of various Masters, it has been determined to add to the series some parts of the *Greek Testament*.

Each TEXT is provided with a VOCABULARY of the words occurring in it. In every instance—with the exception of Eutropius and Æsop—the origin of a word, when known, is stated at the commencement of the article treating of it, if connected with

another Latin, or Greek, word ; at the end of it, if derived from any other source. Further still, the primary or etymological meaning is always given, within inverted commas, in Roman type, and so much also of each word's history as is needful to bring down its chain of meanings to the especial force, or forces, attaching to it in the particular "Text." In the Vocabularies, however, to Eutropius and *Æsop*—which are essentially books for beginners—the origin is given of those words alone which are formed from other Latin or Greek words, respectively.

Moreover, as an acquaintance with the principles of GRAMMAR, as well as with ETYMOLOGY, is necessary to the understanding of a language, such points of construction as seem to require elucidation are concisely explained under the proper articles, or a reference is simply made to that rule in the *Public Schools Latin Primer*, or in *Parry's Elementary Greek Grammar*, which meets the particular difficulty. It occasionally happens, however, that more information is needed than can be gathered from the above-named works. When such is the case, whatever is requisite is supplied, in substance, from *Jelf's Greek Grammar*, *Winer's Grammar of New Testament Greek*, or the *Latin Grammars of Zumpt and Madvig*.

INTRODUCTION.

WHEN our Lord Jesus Christ entered upon His public ministry, He began to gather around Him a little band of disciples. Amongst these was a Publican (see article *τελωνης* in Vocabulary) named Matthew (called Levi by St. Luke, v. 27). Matthew, at the time he was summoned to "follow" Jesus, was engaged in his vocation, and was "sitting at the receipt of custom" (ch. ix. 9) in Capernaum, receiving payment of certain taxes imposed upon the Jewish people by their Roman conquerors. Subsequently (ch. x. 3) he was appointed one of the twelve Apostles. He thus became the constant companion of his Master, hearing His words and witnessing His deeds, and was thereby enabled of his own personal knowledge to furnish that account of our Lord's history and teaching, which is known to us as "St. Matthew's Gospel."

Critics have differed, and still differ, widely as to the time at which this Gospel was written. Among the ancients some considered that it was composed in the eighth year after the Ascension, *i.e.* A.D. 41; others, in the fifteenth year after that event, *i.e.* A.D. 48; and others again held that it appeared between A.D. 58—60. In this conflict of opinions it is scarcely possible to decide what is its real date. It is to be observed, however, that there are two passages in the work itself which seem to be against the view that it was given to the world so soon as A.D. 41. Of these passages the one is found at ch. xxvii. 8: "Wherefore that field"—*i.e.* the potter's field purchased with the blood-money returned by Judas to the chief priests—"was called the field of blood, *unto this day.*" The other occurs at ch. xxviii. 15: "So they"—*i.e.* the Roman soldiers—"took the money"—by which

the chief priests and elders bribed them to say that the body of the crucified Jesus had been stolen by His disciples while they themselves were asleep—"and did as they were taught; and this saying is commonly reported among the Jews *until this day*." It has been held that some longer interval than eight years must have occurred between the events narrated above and the time indicated by the expressions *unto this day* and *until this day*, but that a lapse of about twenty years would justify the employment of such terms; and hence that St. Matthew's Gospel probably made its appearance between A.D. 50-60.

A point no less disputed than the foregoing is the language in which this Gospel was written. Some have contended that it was written in Hebrew, or rather in Aramaic, which was the vernacular language of the Jews after their return from the Babylonian captivity, and a compound of the Syriac and Chaldee tongues. Others have maintained that it was composed in Greek. Others, again, have supposed that it was dictated by St. Matthew to two of his disciples, of whom the one wrote it in Aramaic, the other in Greek. Setting aside, however, this last view as untenable, it has to be stated that the most ancient opinion undoubtedly was that St. Matthew wrote in Aramaic; but to whom the Greek translation, which such an opinion necessitates, is to be attributed, no mention has ever been made.

On the other hand certain considerations seem to point to a Greek original. *Firstly*; from the time of the conquest of Palestine by Alexander the Great, B.C. 332, the natives of that country became to a great extent habituated to the language of their conquerors; and, indeed, it is a remarkable fact that at every step of Alexander's victorious progress the Greek language took root and flourished. The better educated portion of the people of Palestine, and the inhabitants of the principal towns, would probably be well acquainted with it. Such of them as were settled on the sea-board of their country, and such of them as being engaged in commerce moved about along the shores of the Mediterranean, would probably use no other. Only the stationary inhabitants of the interior of Palestine would

be likely to retain the Aramaic language. *Secondly*; the prevalent employment of Greek made the Septuagint the popular version of the Old Testament Scriptures; and it is from the Septuagint that numerous quotations occurring in the recorded speeches of our Lord are directly made. Whence it follows, also, that ordinarily our Lord must have employed Greek in addressing His hearers. That He did so is strongly supported by the fact, that when He used the vernacular words *ταλὶθὰ, κοῦμι* in raising the daughter of the ruler of the Synagogue, St. Mark, who alone records the circumstance (ch. v. 41), deems it necessary to give their Greek force; viz., *τὸ κορδασιον, ἔγειρε*. Girdlestone observes in his work on the Synonyms of the Old Testament, "One thing is certain; if the Greek Gospels do not give our Lord's *original* discourses, it is in vain to look to any other source for them. If *they* are not originals, we have no originals." *Thirdly*; St. Matthew mentions at ch. xxvii. 46 that Jesus, while hanging on the Cross, cried with a loud voice Ἠλὶ, Ἠλὶ, λαμμὰ σαβαχθανὶ; Having done so, he immediately gives the Greek translation of those words; viz., *Θεέ μου, Θεέ μου, ἰνατί με ἐγκατέλιπες*;—a thing that he would not have done, had he written his Gospel in the vernacular language of his country. *Fourthly*; no ancient writer affirms that he had seen an Aramaic version of St. Matthew's Gospel.

Origen, one of the most eminent of the early Christian writers, who was born about A.D. 187, states that St. Matthew's Gospel was composed in Hebrew characters, *γράμμασιν Ἑβραϊκοῖς συντεταγμένον*. This is, in some degree at least, equivalent to what Girdlestone offers as "a possible solution" of the much-vexed question of the original language in which this Gospel was written; viz., that some copies of the book were specially prepared in Hebrew characters for the use of those who spoke Greek, but could not read it. Still, even supposing this to be the case, no copies of the kind have ever come to light.

With regard to the peculiarities of St. Matthew's Gospel some few remarks may be offered. St. Matthew writing for his own nation refers to the Old Testament Scriptures more frequently than do the other Evangelists,

and especially points out various fulfilments of prophecy. He traces the genealogy of Christ from Abraham, through David, down to His legal father Joseph, the husband of the Virgin Mary. He gives prominence to the Lord's teaching on the Moral Law, rescuing it from the false glosses of the traditionists, and insists on the Judgment to come. He it is who records the awful catalogue of denunciations against the Scribes and Pharisees ; and who emphasizes the fact of the Resurrection by narrating the precautions taken by the chief priests in sealing the stone of the sepulchre and setting a Roman watch, and by showing the failure of all efforts to neutralize its consequences. Once more, it is he who gives the formula for the admission of believers into the new discipleship of the Gospel by Baptism "in the name of the Father, and of the Son, and of the Holy Ghost." These points serve to exhibit the independence and reality of the various accounts he has supplied, while they claim for his Gospel the reverent confidence of those who come to the word of God in a spirit of humility and prayer, and with a desire to learn how they may be saved.

After our Lord's Ascension, St. Matthew is said by Eusebius to have preached in Judæa for fifteen years, and after that to have gone to foreign lands. Nothing, however, is certainly known of his ministry. The original opinion held respecting his death was that it was a natural one. The tradition that he suffered martyrdom, whether true or false, belongs to a later age.

ΕΥΑΓΓΕΛΙΟΝ ΚΑΤΑ ΜΑΤΘΑΙΟΝ.

ΟΜΑΡ. Ι. ¹ΒΙΒΛΟΣ γενέσεως Ἰησοῦ Χριστοῦ, υἱοῦ Δαβίδ, υἱοῦ Ἀβραάμ.

²Ἀβραάμ ἐγέννησε τὸν Ἰσαάκ. Ἰσαάκ δὲ ἐγέννησε τὸν Ἰακώβ. Ἰακώβ δὲ ἐγέννησε τὸν Ἰούδαν καὶ τοὺς ἀδελφοὺς αὐτοῦ. ³Ἰούδας δὲ ἐγέννησε τὸν Φαρὲς καὶ τὸν Ζαρὰ ἐκ τῆς Θαμάρ. Φαρὲς δὲ ἐγέννησε τὸν Ἑσρῶμ. Ἑσρῶμ δὲ ἐγέννησε τὸν Ἀράμ. ⁴Ἀράμ δὲ ἐγέννησε τὸν Ἀμιναδάβ. Ἀμιναδάβ δὲ ἐγέννησε τὸν Ναασσών. Ναασσών δὲ ἐγέννησε τὸν Σαλμών. ⁵Σαλμών δὲ ἐγέννησε τὸν Βοὺζ ἐκ τῆς Ῥαχάβ. Βοὺζ δὲ ἐγέννησε τὸν Ὠβηδ ἐκ τῆς Ῥούθ. Ὠβηδ δὲ ἐγέννησε τὸν Ἰεσσαί. ⁶Ἰεσσαί δὲ ἐγέννησε τὸν Δαβίδ τὸν βασιλέα. Δαβίδ δὲ ὁ βασιλεὺς ἐγέννησε τὸν Σολομῶνα ἐκ τῆς τοῦ Οὐρίου. ⁷Σολομῶν δὲ ἐγέννησε τὸν Ῥοβοάμ. Ῥοβοάμ δὲ ἐγέννησε τὸν Ἀβιά. Ἀβιά δὲ ἐγέννησε τὸν Ἀσά. ⁸Ἀσά δὲ ἐγέννη-

ησε τὸν Ἰωσαφάτ. Ἰωσαφάτ δὲ ἐγέννησε
 τὸν Ἰωράμ. Ἰωράμ δὲ ἐγέννησε τὸν Ὀζίαν.
 Ὀζίας δὲ ἐγέννησε τὸν Ἰωάθαμ. Ἰωάθαμ δὲ
 ἐγέννησε τὸν Ἀχαζ. Ἀχαζ δὲ ἐγέννησε τὸν
 Ἐζεκίαν. ¹⁰Ἐζεκίας δὲ ἐγέννησε τὸν Μανασσῆ.
 Μανασσῆ δὲ ἐγέννησε τὸν Ἀμών. Ἀμών
 δὲ ἐγέννησε τὸν Ἰωσίαν. ¹¹Ἰωσίας δὲ ἐγέν-
 νησε τὸν Ἰεχονίαν καὶ τοὺς ἀδελφοὺς αὐτοῦ
 ἐπὶ τῆς μετοικεσίας Βαβυλῶνος. ¹²Μετὰ δὲ
 τὴν μετοικεσίαν Βαβυλῶνος Ἰεχονίας ἐγέν-
 νησε τὸν Σαλαθιήλ. Σαλαθιήλ δὲ ἐγέννησε
 τὸν Ζοροβάβελ. ¹³Ζοροβάβελ δὲ ἐγέννησε
 τὸν Ἀβιούδ. Ἀβιούδ δὲ ἐγέννησε τὸν Ἐλια-
 κεῖμ. Ἐλιακεῖμ δὲ ἐγέννησε τὸν Ἀζώρ. ¹⁴Ἀζώρ
 δὲ ἐγέννησε τὸν Σαδώκ. Σαδώκ δὲ ἐγέννησε
 τὸν Ἀχεὶμ. Ἀχεὶμ δὲ ἐγέννησε τὸν Ἐλιούδ.
¹⁵Ἐλιούδ δὲ ἐγέννησε τὸν Ἐλεάζαρ. Ἐλεάζαρ
 δὲ ἐγέννησε τὸν Ματθάν. Ματθάν δὲ ἐγέν-
 νησε τὸν Ἰακώβ. ¹⁶Ἰακώβ δὲ ἐγέννησε τὸν
 Ἰωσήφ τὸν ἄνδρα Μαρίας, ἐξ ἧς ἐγεννήθη
 Ἰησοῦς ὁ λεγόμενος Χριστός. ¹⁷Πᾶσαι οὖν
 αἱ γενεαὶ ἀπὸ Ἀβραὰμ ἕως Δαβὶδ, γενεαὶ
 δεκατέσσαρες· καὶ ἀπὸ Δαβὶδ ἕως τῆς μετ-
 οικεσίας Βαβυλῶνος, γενεαὶ δεκατέσσαρες· καὶ
 ἀπὸ τῆς μετοικεσίας Βαβυλῶνος ἕως τοῦ Χρι-
 στοῦ, γενεαὶ δεκατέσσαρες.

18ΤΟΤ δὲ Ἰησοῦ Χριστοῦ ἡ γέννησις οὕτως ἦν. Μνηστευθείσης γὰρ τῆς μητρὸς αὐτοῦ Μαρίας τῷ Ἰωσήφ, πρὶν ἢ συνελθεῖν αὐτοὺς, εὗρέθη ἐν γαστρὶ ἔχουσα ἐκ Πνεύματος ἁγίου. 19Ἰωσήφ δὲ ὁ ἀνὴρ αὐτῆς, δίκαιος ὢν καὶ μὴ θέλων αὐτὴν παραδειγματίσαι, ἐβουλήθη λάθρα ἀπολῦσαι αὐτήν. 20Ταῦτα δὲ αὐτοῦ ἐνθυμηθέντος, ἰδοὺ, ἄγγελος Κυρίου κατ' ὄναρ ἐφάνη αὐτῷ, λέγων Ἰωσήφ, υἱὸς Δαβὶδ, μὴ φοβηθῆς παραλαβεῖν Μαριὰμ τὴν γυναῖκά σου· τὸ γὰρ ἐν αὐτῇ γεννηθὲν ἐκ Πνεύματος ἑστίν ἅγιον. 21Τέξεται δὲ υἱόν, καὶ καλέσεις τὸ ὄνομα αὐτοῦ Ἰησοῦν· αὐτὸς γὰρ σώσει τὸν λαὸν αὐτοῦ ἀπὸ τῶν ἁμαρτιῶν αὐτῶν. 22Τοῦτο δὲ ὅλον γέγονεν, ἵνα πληρωθῇ τὸ ῥηθὲν ὑπὸ τοῦ Κυρίου διὰ τοῦ προφήτου, λέγοντος· 23Ἰδοὺ ἡ παρθένος ἐν γαστρὶ ἔξει, καὶ τέξεται υἱόν, καὶ καλέσουσι τὸ ὄνομα αὐτοῦ Ἑμμανουήλ· ὃ ἔστι μεθερμηνευόμενον, μεθ' ἡμῶν ὁ Θεός. 24Διεγερθεὶς δὲ ὁ Ἰωσήφ ἀπὸ τοῦ ὕπνου ἐποίησεν ὡς προσέταξεν αὐτῷ ὁ ἄγγελος Κυρίου, καὶ παρέλαβε τὴν γυναῖκα αὐτοῦ. 25Καὶ οὐκ ἐγίνωσκεν αὐτήν, ἕως οὗ ἔτεκε τὸν υἱὸν αὐτῆς τὸν πρωτότοκον· καὶ ἐκάλεσε τὸ ὄνομα αὐτοῦ Ἰησοῦν.

CHAP. II. 1ΤΟΤ δὲ Ἰησοῦ γεννηθέντος ἐν

Βηθλεὲμ τῆς Ἰουδαίας ἐν ἡμέραις Ἡρώδου
 τοῦ βασιλέως, ἰδοὺ, μάγοι ἀπὸ ἀνατολῶν παρ-
 εγένοντο εἰς Ἱεροσόλυμα, ²λέγοντες· Ποῦ ἐστὶν
 ὁ τεχθεὶς βασιλεὺς τῶν Ἰουδαίων; εἶδομεν
 γὰρ αὐτοῦ τὸν ἀστέρα ἐν τῇ ἀνατολῇ, καὶ
 ἦλθομεν προσκυνῆσαι αὐτῷ. ³Ἀκούσας δὲ
 Ἡρώδης ὁ βασιλεὺς ἐταράχθη, καὶ πᾶσα
 Ἱεροσόλυμα μετ' αὐτοῦ. ⁴Καὶ συναγαγὼν
 πάντας τοὺς ἀρχιερεῖς καὶ γραμματεῖς τοῦ
 λαοῦ ἐπυνθάνετο παρ' αὐτῶν ποῦ ὁ Χριστὸς
 γεννᾶται. ⁵Οἱ δὲ εἶπον αὐτῷ· Ἐν Βηθλεὲμ
 τῆς Ἰουδαίας· οὕτω γὰρ γέγραπται διὰ τοῦ
 προφήτου· ⁶Καὶ σὺ Βηθλεὲμ, γῆ Ἰούδα,
 οὐδαμῶς ἐλαχίστη εἰ ἐν τοῖς ἡγεμόσιν Ἰούδα·
 ἐκ σοῦ γὰρ ἐξελεύσεται ἡγούμενος, ὅστις
 ποιμανεῖ τὸν λαόν μου, τὸν Ἰσραήλ. ⁷Τότε
 Ἡρώδης λάθρα καλέσας τοὺς μάγους, ἠκρίβωσε
 παρ' αὐτῶν τὸν χρόνον τοῦ φαινομένου ἀστέρος.
⁸Καὶ πέμψας αὐτοὺς εἰς Βηθλεὲμ εἶπε· Πορ-
 ευθέντες ἀκριβῶς ἐξετάσατε περὶ τοῦ παιδίου·
 ἐπὰν δὲ εὕρητε, ἀπαγγείλατέ μοι, ὅπως καὶ γὰρ
 ἐλθὼν προσκυνήσω αὐτῷ. ⁹Οἱ δὲ ἀκούσαντες
 τοῦ βασιλέως ἐπορεύθησαν· καὶ ἰδοὺ, ὁ ἀστήρ,
 ὃν εἶδον ἐν τῇ ἀνατολῇ, προῆγεν αὐτοὺς, ἕως
 ἐλθὼν ἔστη ἐπάνω οὗ ἦν τὸ παιδίον.
¹⁰Ἰδόντες δὲ τὸν ἀστέρα ἐχάρησαν χαρὰν

μεγάλην σφόδρα. ¹¹Καὶ ἐλθόντες εἰς τὴν οἰκίαν εἶδον τὸ παιδίον μετὰ Μαρίας τῆς μητρὸς αὐτοῦ· καὶ πεσόντες προσεκύνησαν αὐτῷ· καὶ ἀνοίξαντες τοὺς θησαυροὺς αὐτῶν προσήνεγκαν αὐτῷ δῶρα, χρυσὸν καὶ λίβανον καὶ σμύρναν. ¹²Καὶ χρηματισθέντες κατ' ὄναρ μὴ ἀνακάμψαι πρὸς Ἡρώδην, δι' ἄλλης ὁδοῦ ἀνεχώρησαν εἰς τὴν χώραν αὐτῶν.

¹³Ἀναχωρησάντων δὲ αὐτῶν, ἰδοὺ, ἄγγελος Κυρίου φαίνεται κατ' ὄναρ τῷ Ἰωσήφ, λέγων· Ἐγερθεὶς παράλαβε τὸ παιδίον καὶ τὴν μητέρα αὐτοῦ, καὶ φεῦγε εἰς Αἴγυπτον, καὶ ἴσθι ἐκεῖ ἕως ἂν εἴπω σοί· μέλλει γὰρ Ἡρώδης ζητεῖν τὸ παιδίον τοῦ ἀπολέσαι αὐτό. ¹⁴Ὁ δὲ ἐγερθεὶς παρέλαβε τὸ παιδίον καὶ τὴν μητέρα αὐτοῦ νυκτὸς, καὶ ἀνεχώρησεν εἰς Αἴγυπτον. ¹⁵Καὶ ἦν ἐκεῖ ἕως τῆς τελευτῆς Ἡρώδου· ἵνα πληρωθῇ τὸ ρηθὲν ὑπὸ τοῦ Κυρίου διὰ τοῦ προφήτου, λέγοντος· Ἐξ Αἰγύπτου ἐκάλεσα τὸν υἱόν μου. ¹⁶Τότε Ἡρώδης, ἰδὼν ὅτι ἐνεπαίχθη ὑπὸ τῶν μάγων, ἐθυμώθη λίαν καὶ ἀποστείλας ἀνείλε πάντας τοὺς παῖδας τοὺς ἐν Βηθλεὲμ, καὶ ἐν πᾶσι τοῖς ὁρίοις αὐτῆς, ἀπὸ διετοῦς καὶ κατωτέρω, κατὰ τὸν χρόνον, ὃν ἠκρίβωσε παρὰ τῶν μάγων. ¹⁷Τότε ἐπληρώθη τὸ ρηθὲν ὑπὸ Ἰερεμ-

Βηθλεέμ τῆς Ἰουδαίας ἐν ἡμέραις Ἑρῳδου
 τοῦ βασιλέως, ἰδοὺ, μάγοι ἀπὸ ἀνατολῶν παρ-
 εγένοντο εἰς Ἱεροσόλυμα, ²λέγοντες· Ποῦ ἐστὶν
 ὁ τεχθεὶς βασιλεὺς τῶν Ἰουδαίων; εἶδομεν
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 οὐδαμῶς ἐλαχίστη εἰ ἐν τοῖς ἡγεμόσιν Ἰούδα·
 ἐκ σοῦ γὰρ ἐξελεύσεται ἡγούμενος, ὅστις
 ποιμανεῖ τὸν λαόν μου, τὸν Ἰσραήλ. ⁷Τότε
 Ἑρῳδης λάθρα καλέσας τοὺς μάγους, ἠκρίβωσε
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⁸Καὶ πέμψας αὐτοὺς εἰς Βηθλεέμ εἶπε· Πορ-
 ευθέντες ἀκριβῶς ἐξετάσατε περὶ τοῦ παιδίου
 ἐπ' ᾧ ἐῦρητε, ἀπαγγείλατέ μοι, ὅπως καὶ γὰρ
 ἐλθὼν προσκυνήσω αὐτῷ. ⁹Οἱ δὲ ἀκούσαντες
 τοῦ βασιλέως ἐπορεύθησαν καὶ ἰδοὺ, ὁ ἀστήρ,
 ὃν εἶδον ἐν τῇ ἀνατολῇ, προῆγεν αὐτοὺς, ἕως
 ἐλθὼν ἔστη ἐπάνω οὗ ἦν τὸ παιδίον.
¹⁰Ἰδόντες δὲ τὸν ἀστέρα ἐχάρησαν χαρὰν

Κυρίου, εὐθείας ποιείτε τὰς τρίβους αὐτοῦ.
⁴Αὐτὸς δὲ ὁ Ἰωάννης εἶχε τὸ ἔνδυμα αὐτοῦ
ἀπὸ τριχῶν καμήλου, καὶ ζώνην δερματίνην
περὶ τὴν ὀσφύν αὐτοῦ· ἡ δὲ τροφή αὐτοῦ ἦν
ἀκρίδες καὶ μέλι ἄγριον. ⁵Τότε ἐξεπορεύετο
πρὸς αὐτὸν Ἱεροσόλυμα, καὶ πᾶσα ἡ Ἰουδαία,
καὶ πᾶσα ἡ περίχωρος τοῦ Ἰορδάνου· ⁶καὶ
ἐβαπτίζοντο ἐν τῷ Ἰορδάνῃ ὑπ' αὐτοῦ, ἐξομο-
λογούμενοι τὰς ἁμαρτίας αὐτῶν. ⁷Ἰδὼν δὲ
πολλοὺς τῶν Φαρισαίων καὶ Σαδδουκαίων
ἐρχομένους ἐπὶ τὸ βάπτισμα αὐτοῦ εἶπεν
αὐτοῖς· Γεννήματα ἐχιδνῶν, τίς ὑπέδειξεν
ὑμῖν φυγεῖν ἀπὸ τῆς μελλούσης ὀργῆς;
⁸ποιήσατε οὖν καρπὸν ἄξιον τῆς μετανοίας.
⁹Καὶ μὴ δόξητε λέγειν ἐν ἑαυτοῖς· Πατέρα
ἔχομεν τὸν Ἀβραάμ· λέγω γὰρ ὑμῖν ὅτι δύ-
ναι ὁ Θεὸς ἐκ τῶν λίθων τούτων ἐγεῖραι τέκνα
τῷ Ἀβραάμ. ¹⁰Ἡδὲ καὶ ἡ ἀξίνη πρὸς
τὴν ρίζαν τῶν δένδρων κεῖται· πᾶν οὖν δένδρον
μὴ ποιοῦν καρπὸν καλὸν ἐκκόπτεται, καὶ εἰς
πῦρ βάλλεται. ¹¹Ἐγὼ μὲν βαπτίζω ὑμᾶς ἐν
ὑδατι εἰς μετάνοιαν· ὁ δὲ ὀπίσω μου ἐρχ-
όμενος ἰσχυρότερός μου ἐστίν, οὗ οὐκ εἰμὶ
ἱκανὸς τὰ ὑποδήματα βαστάσαι· αὐτὸς ὑμᾶς
βαπτίσει ἐν Πνεύματι ἁγίῳ καὶ πυρί. ¹²Οὗ
τὸ πτύον ἐν τῇ χειρὶ αὐτοῦ, καὶ διακαθαριεῖ

τὴν ἄλωνα αὐτοῦ· καὶ συνάξει τὸν σῖτον αὐτοῦ εἰς τὴν ἀποθήκην, τὸ δὲ ἄχυρον κατακαύσει πυρὶ ἀσβέστω.

¹³Τότε παραγίνεται ὁ Ἰησοῦς ἀπὸ τῆς Γαλιλαίας ἐπὶ τὸν Ἰορδάνην πρὸς τὸν Ἰωάννην τοῦ βαπτισθῆναι ὑπ' αὐτοῦ. ¹⁴Ὁ δὲ Ἰωάννης διεκώλυεν αὐτὸν, λέγων· Ἐγὼ χρεῖαν ἔχω ὑπὸ σοῦ βαπτισθῆναι, καὶ σὺ ἔρχῃ πρὸς με; ¹⁵ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπε πρὸς αὐτόν· Ἄφες ἄρτι· οὕτω γὰρ πρέπειν ἐστὶν ἡμῖν πληρῶσαι πᾶσαν δικαιοσύνην. Τότε ἀφίησιν αὐτόν. ¹⁶Καὶ βαπτισθεὶς ὁ Ἰησοῦς ἀνέβη εὐθὺς ἀπὸ τοῦ ὕδατος· καὶ ἰδού, ἀνεφύχθησαν αὐτῷ οἱ οὐρανοὶ, καὶ εἶδε τὸ Πνεῦμα τοῦ Θεοῦ καταβαῖνον ὡσεὶ περιστέρα, καὶ ἐρχόμενον ἐπ' αὐτόν. ¹⁷Καὶ ἰδού, φωνὴ ἐκ τῶν οὐρανῶν, λέγουσα· Οὗτός ἐστιν ὁ υἱός μου ὁ ἀγαπητός, ἐν ᾧ εὐδόκησα.

CHAP. IV. ¹ΤΟΤΕ ὁ Ἰησοῦς ἀνῆχθη εἰς τὴν ἔρημον ὑπὸ τοῦ Πνεύματος πειρασθῆναι ὑπὸ τοῦ διαβόλου. ²Καὶ νηστεύσας ἡμέρας τεσσαράκοντα καὶ νύκτας τεσσαράκοντα ὕστερον ἐπείνασε. ³Καὶ προσελθὼν αὐτῷ ὁ πειράζων εἶπεν· Εἰ υἱὸς εἶ τοῦ Θεοῦ, εἰπὲ ἵνα οἱ λίθοι οὗτοι ἄρτοι γένωνται. ⁴Ὁ δὲ ἀποκριθεὶς εἶπε· Γέγραπται· Οὐκ ἐπ' ἄρτω μόνῳ ζήσεται

ἄνθρωπος, ἀλλ' ἐπὶ παντὶ ῥήματι ἐκπορευομένῳ
 διὰ στόματος Θεοῦ. ⁵Τότε παραλαμβάνει
 αὐτὸν ὁ διάβολος εἰς τὴν ἁγίαν πόλιν, καὶ
 ἵστησιν αὐτὸν ἐπὶ τὸ πτερύγιον τοῦ ἱεροῦ·
⁶καὶ λέγει αὐτῷ· Εἰ υἱὸς εἶ τοῦ Θεοῦ, βάλε
 σεαυτὸν κάτω· γέγραπται γάρ· "Οτι τοῖς
 ἀγγέλοις αὐτοῦ ἐντελείται περὶ σοῦ, καὶ ἐπὶ
 χειρῶν ἁρουσί σε, μήποτε προσκόψῃς πρὸς
 λίθον τὸν πόδα σου. ⁷Ἐφη αὐτῷ ὁ Ἰησοῦς·
 Πάλιν γέγραπται· Οὐκ ἐκπειράσεις Κύριον
 τὸν Θεόν σου. ⁸Πάλιν παραλαμβάνει αὐτὸν
 ὁ διάβολος εἰς ὄρος ὑψηλὸν λίαν, καὶ δείκνυσιν
 αὐτῷ πάσας τὰς βασιλείας τοῦ κόσμου καὶ
 τὴν δόξαν αὐτῶν· ⁹καὶ λέγει αὐτῷ· Ταῦτα
 πάντα σοι δώσω, ἐὰν πεσὼν προσκυνήσῃς
 μοι. ¹⁰Τότε λέγει αὐτῷ ὁ Ἰησοῦς· Ὑπαγε
 ὀπίσω μου, Σατανᾶ· γέγραπται γάρ· Κύριον
 τὸν Θεόν σου προσκυνήσεις, καὶ αὐτῷ μόνῳ
 λατρεύσεις. ¹¹Τότε ἀφίησιν αὐτὸν ὁ διάβολος·
 καὶ ἰδοὺ, ἄγγελοι προσήλθον, καὶ διηκόνουν
 αὐτῷ.

¹²Ἀκούσας δὲ ὁ Ἰησοῦς ὅτι Ἰωάννης παρ-
 εδόθη ἀνεχώρησεν εἰς τὴν Γαλιλαίαν. ¹³Καὶ
 καταλιπὼν τὴν Ναζαρέτ ἐλθὼν κατῴκησεν εἰς
 Καπερναοὺμ τὴν παραθαλασσίαν, ἐν ὁρίοις
 Ζαβουλὼν καὶ Νεφθαλείμ· ¹⁴ἵνα πληρωθῇ

τὸ ῥηθὲν διὰ Ἑσαίου τοῦ προφήτου, λέγοντος·
 15 Ἡ Ζαβουλὼν καὶ γῆ Νεφθαλείμ, ὁδὸν
 θαλάσσης, πέραν τοῦ Ἰορδάνου, Γαλιλαία
 τῶν ἐθνῶν· 16 ὁ λαὸς ὁ καθήμενος ἐν σκοτει,
 εἶδε φῶς μέγα· καὶ τοῖς καθημένοις ἐν χώρα
 καὶ σκιᾷ θανάτου φῶς ἀνέτειλεν αὐτοῖς.

17 Ἀπὸ τότε ἤρξατο ὁ Ἰησοῦς κηρύσσειν καὶ
 λέγειν· Μετανοεῖτε· ἤγγικε γὰρ ἡ βασιλεία
 τῶν οὐρανῶν.

18 Περιπατῶν δὲ παρὰ τὴν θάλασσαν τῆς
 Γαλιλαίας εἶδε δύο ἀδελφούς, Σίμωνα τὸν
 λεγόμενον Πέτρον καὶ Ἀνδρέαν τὸν ἀδελφὸν
 αὐτοῦ, βάλλοντας ἀμφίβληστρον εἰς τὴν
 θάλασσαν· ἦσαν γὰρ ἀλιεῖς. 19 Καὶ λέγει
 αὐτοῖς· Δεῦτε ὀπίσω μου, καὶ ποιήσω ὑμᾶς
 ἀλιεῖς ἀνθρώπων. 20 Οἱ δὲ εὐθέως ἀφέντες τὰ
 δίκτυα ἠκολούθησαν αὐτῷ. 21 Καὶ προβὰς
 ἐκεῖθεν εἶδεν ἄλλους δύο ἀδελφούς, Ἰάκωβον
 τὸν τοῦ Ζεβεδαίου καὶ Ἰωάννην τὸν ἀδελφὸν
 αὐτοῦ, ἐν τῷ πλοίῳ μετὰ Ζεβεδαίου τοῦ
 πατρὸς αὐτῶν, καταρτίζοντας τὰ δίκτυα αὐ-
 τῶν· καὶ ἐκάλεσεν αὐτούς. 22 Οἱ δὲ εὐθέως
 ἀφέντες τὸ πλοῖον καὶ τὸν πατέρα αὐτῶν
 ἠκολούθησαν αὐτῷ.

23 ΚΑΙ περιῆγεν ὅλην τὴν Γαλιλαίαν ὁ
 Ἰησοῦς, διδάσκων ἐν ταῖς συναγωγαῖς αὐτῶν,

καὶ κηρύσσων τὸ εὐαγγέλιον τῆς βασιλείας, καὶ θεραπεύων πᾶσαν νόσον καὶ πᾶσαν μαλακίαν ἐν τῷ λαῷ. ²⁴Καὶ ἀπῆλθεν ἡ ἀκοή αὐτοῦ εἰς ὅλην τὴν Συρίαν· καὶ προσήνεγκαν αὐτῷ πάντας τοὺς κακῶς ἔχοντας, ποικίλαις νόσοις καὶ βασάνοις συνεχομένους, καὶ δαιμονιζομένους, καὶ σεληνιαζομένους, καὶ παραλυτικούς· καὶ ἐθεράπευσεν αὐτούς. ²⁵Καὶ ἠκολούθησαν αὐτῷ ὄχλοι πολλοὶ ἀπὸ τῆς Γαλιλαίας καὶ Δεκαπόλεως καὶ Ἱεροσολύμων καὶ Ἰουδαίας καὶ πέραν τοῦ Ἰορδάνου.

CHAP. V. ¹Ἰδὼν δὲ τοὺς ὄχλους ἀνέβη εἰς τὸ ὄρος· καὶ, καθίσαντος αὐτοῦ, προσῆλθον αὐτῷ οἱ μαθηταὶ αὐτοῦ. ²Καὶ ἀνοίξας τὸ στόμα αὐτοῦ ἐδίδασκεν αὐτοὺς, λέγων· ³Μακάριοι οἱ πτωχοὶ τῷ πνεύματι· ὅτι αὐτῶν ἐστὶν ἡ βασιλεία τῶν οὐρανῶν. ⁴Μακάριοι οἱ πενθοῦντες· ὅτι αὐτοὶ παρακληθήσονται. ⁵Μακάριοι οἱ πραεῖς· ὅτι αὐτοὶ κληρονομήσουσι τὴν γῆν. ⁶Μακάριοι οἱ πεινῶντες καὶ διψῶντες τὴν δικαιοσύνην· ὅτι αὐτοὶ χορτασθήσονται. ⁷Μακάριοι οἱ ἐλεήμονες· ὅτι αὐτοὶ ἐλεηθήσονται. ⁸Μακάριοι οἱ καθαροὶ τῇ καρδίᾳ· ὅτι αὐτοὶ τὸν Θεὸν ὄψονται. ⁹Μακάριοι οἱ εἰρηνοποιοί· ὅτι αὐτοὶ υἱοὶ Θεοῦ κληθήσονται. ¹⁰Μακάριοι οἱ δεδιωγμένοι ἕνεκεν δικαιο-

οσύνης· ὅτι αὐτῶν ἐστὶν ἡ βασιλεία τῶν οὐρανῶν. ¹¹Μακάριοί ἐστε, ὅταν ὀνειδίσωσιν ὑμᾶς καὶ διώξωσι, καὶ εἴπωσι πᾶν πονηρὸν ῥήμα καθ' ὑμῶν, ψευδόμενοι, ἕνεκεν ἐμοῦ. ¹²Χαίrete καὶ ἀγαλλιᾶσθε, ὅτι ὁ μισθὸς ὑμῶν πολὺς ἐν τοῖς οὐρανοῖς· οὕτω γὰρ ἐδίωξαν τοὺς προφῆτας τοὺς πρὸ ὑμῶν.

¹³ΤΜΕΙΣ ἐστε τὸ ἄλας τῆς γῆς· ἐὰν δὲ τὸ ἄλας μωρανθῇ, ἐν τίνι ἀλισθήσεται ; εἰς οὐδὲν ἰσχύει ἔτι, εἰ μὴ βληθῆναι ἔξω, καὶ καταπατεῖσθαι ὑπὸ τῶν ἀνθρώπων. ¹⁴Τμεῖς ἐστε τὸ φῶς τοῦ κόσμου· οὐ δύναται πόλις κρυβῆναι ἐπάνω ὁρους κειμένη· ¹⁵οὐδὲ καίουσι λύχνον, καὶ τιθέασιν αὐτὸν ὑπὸ τὸν μόδιον, ἀλλ' ἐπὶ τὴν λυχνίαν, καὶ λάμπει πᾶσι τοῖς ἐν τῇ οἰκίᾳ. ¹⁶Οὕτω λαμψάτω τὸ φῶς ὑμῶν ἔμπροσθεν τῶν ἀνθρώπων, ὅπως ἴδωσιν ὑμῶν τὰ καλὰ ἔργα, καὶ δοξάσωσι τὸν πατέρα ὑμῶν τὸν ἐν τοῖς οὐρανοῖς.

¹⁷Μὴ νομίσητε ὅτι ἦλθον καταλύσαι τὸν νόμον, ἢ τοὺς προφῆτας· οὐκ ἦλθον καταλύσαι, ἀλλὰ πληρῶσαι. ¹⁸Ἀμὴν γὰρ λέγω ὑμῖν, ἕως ἂν παρέλθῃ ὁ οὐρανὸς καὶ ἡ γῆ, ἰῶτα ἐν ἡμῇ κεραία οὐ μὴ παρέλθῃ ἀπὸ τοῦ νόμου, ἕως ἂν πάντα γένηται. ¹⁹Ὅς ἐὰν οὖν λύσῃ μίαν τῶν ἐντολῶν τούτων τῶν ἐλαχίστων, καὶ

διδάξῃ οὕτω τοὺς ἀνθρώπους, ἐλάχιστος κλη-
 θήσεται ἐν τῇ βασιλείᾳ τῶν οὐρανῶν· ὃς δ'
 ἂν ποιήσῃ καὶ διδάξῃ, οὗτος μέγας κληθήσεται
 ἐν τῇ βασιλείᾳ τῶν οὐρανῶν. ²⁰ Λέγω γὰρ
 ὑμῖν, ὅτι ἐὰν μὴ περισσεύσῃ ἡ δικαιοσύνη
 ὑμῶν πλεῖον τῶν Γραμματέων καὶ Φαρισαίων,
 οὐ μὴ εἰσέλθητε εἰς τὴν βασιλείαν τῶν οὐραν-
 ῶν. ²¹ Ἠκούσατε ὅτι ἐρρέθη τοῖς ἀρχαίοις·
 Οὐ φονεύσεις· ὃς δ' ἂν φονεύσῃ, ἔνοχος ἔσται
 τῇ κρίσει. ²² Ἐγὼ δὲ λέγω ὑμῖν, ὅτι πᾶς ὁ
 ὀργιζόμενος τῷ ἀδελφῷ αὐτοῦ εἰκὴ ἔνοχος
 ἔσται τῇ κρίσει· ὃς δ' ἂν εἴπῃ τῷ ἀδελφῷ
 αὐτοῦ, Ῥακά, ἔνοχος ἔσται τῷ συνεδρίῳ· ὃς
 δ' ἂν εἴπῃ, Μωρὲ, ἔνοχος ἔσται εἰς τὴν γέενναν
 τοῦ πυρός. ²³ Εἰὰν οὖν προσφέρῃς τὸ δῶρόν
 σου ἐπὶ τὸ θυσιαστήριον, κακεῖ μνησθῇς ὅτι ὁ
 ἀδελφός σου ἔχει τὶ κατὰ σοῦ· ²⁴ ἄφες ἐκεῖ
 τὸ δῶρόν σου ἔμπροσθεν τοῦ θυσιαστηρίου,
 καὶ ὑπαγε· πρῶτον διαλλάγηθι τῷ ἀδελφῷ
 σου, καὶ τότε ἐλθὼν πρόσφερε τὸ δῶρόν σου.
²⁵ Ἴσθι εὐνοῶν τῷ ἀντιδίκῳ σου ταχὺ, ἕως
 ὅτου εἶ ἐν τῇ ὁδῷ μετ' αὐτοῦ· μήποτε σε
 παραδῷ ὁ ἀντίδικος τῷ κριτῇ, καὶ ὁ κριτής σε
 παραδῷ τῷ ὑπηρέτῃ, καὶ εἰς φυλακὴν βληθῇς.
²⁶ Ἀμὴν λέγω σοι, οὐ μὴ ἐξέλθῃς ἐκεῖθεν, ἕως
 ἂν ἀποδῷς τὸν ἔσχατον κοδράντην. ²⁷ Ἠκούσ-

ατε ὅτι ἐρρέθη· Οὐ μοιχεύσεις. ²⁸Εγὼ δὲ λέγω ὑμῖν ὅτι πᾶς ὁ βλέπων γυναῖκα πρὸς τὸ ἐπιθυμῆσαι αὐτῆς ἤδη ἐμοίχευσεν αὐτήν ἐν τῇ καρδίᾳ αὐτοῦ. ²⁹Εἰ δὲ ὁ ὀφθαλμός σου ὁ δεξιὸς σκανδαλίζει σε, ἔξελε αὐτὸν, καὶ βάλε ἀπὸ σοῦ· συμφέρει γάρ σοι ἵνα ἀπολήται ἐν τῶν μελῶν σου, καὶ μὴ ὅλον τὸ σῶμά σου βληθῇ εἰς γέενναν. ³⁰Καὶ εἰ ἡ δεξιὰ σου χεὶρ σκανδαλίζει σε, ἔκκοψον αὐτήν, καὶ βάλε ἀπὸ σοῦ· συμφέρει γάρ σοι ἵνα ἀπολήται ἐν τῶν μελῶν σου, καὶ μὴ ὅλον τὸ σῶμά σου βληθῇ εἰς γέενναν. ³¹Ἐρρέθη δὲ ὅτι ὃς ἂν ἀπολύσῃ τὴν γυναῖκα αὐτοῦ, δότω αὐτῇ ἀποστάσιον. ³²Εγὼ δὲ λέγω ὑμῖν ὅτι ὃς ἂν ἀπολύσῃ τὴν γυναῖκα αὐτοῦ, παρεκτὸς λόγου πορνείας, ποιεῖ αὐτήν μοιχᾶσθαι· καὶ ὃς ἂν ἀπολελυμένην γαμήσῃ, μοιχᾶται.

³³ΠΑΛΙΝ ἠκούσατε ὅτι ἐρρέθη τοῖς ἀρχαίοις· Οὐκ ἐπιорκήσεις, ἀποδώσεις δὲ τῷ Κυρίῳ τοὺς ὅρκους σου. ³⁴Εγὼ δὲ λέγω ὑμῖν, Μὴ ὁμόσαι ὅλως· μήτε ἐν τῷ οὐρανῷ, ὅτι θρόνος ἐστὶ τοῦ Θεοῦ· ³⁵μήτε ἐν τῇ γῇ, ὅτι ὑποπόδιόν ἐστι τῶν ποδῶν αὐτοῦ· μήτε εἰς Ἱεροσόλυμα, ὅτι πόλις ἐστὶ τοῦ μεγάλου βασιλέως· ³⁶μήτε ἐν τῇ κεφαλῇ σου ὁμόσῃς, ὅτι οὐ δύνασαι μίαν τρίχα λευκὴν ἢ μέλαιναν

ποιῆσαι. 37 Ἐστω δὲ ὁ λόγος ὑμῶν· Ναί, ναί, Οὐ, οὐ· τὸ δὲ περισσὸν τούτων, ἐκ τοῦ πονηροῦ ἐστίν. 38 Ἠκούσατε ὅτι ἐρρέθη· Ὁφθαλμὸν ἀντὶ ὀφθαλμοῦ, καὶ ὀδόντα ἀντὶ ὀδόντος. 39 Ἐγὼ δὲ λέγω ὑμῖν Μὴ ἀντιστῆναι τῷ πονηρῷ· ἀλλ' ὅστις σε ῥαπίσει ἐπὶ τὴν δεξιάν σου σιαγόνα, στρέψον αὐτῷ καὶ τὴν ἄλλην. 40 Καὶ τῷ θέλοντί σοι κριθῆναι, καὶ τὸν χιτῶνά σου λαβεῖν, ἄφες αὐτῷ καὶ τὸ ἱμάτιον. 41 Καὶ ὅστις σε ἀγγαρεύσει μίλιον ἓν, ὑπαγε μετ' αὐτοῦ δύο. 42 Τῷ αἰτοῦντί σε δίδου· καὶ τὸν θέλοντα ἀπὸ σοῦ δανείσασθαι μὴ ἀποστραφῆς. 43 Ἠκούσατε ὅτι ἐρρέθη· Ἀγαπήσεις τὸν πλησίον σου, καὶ μισήσεις τὸν ἐχθρόν σου. 44 Ἐγὼ δὲ λέγω ὑμῖν, Ἀγαπάτε τοὺς ἐχθροὺς ὑμῶν, εὐλογεῖτε τοὺς καταρωμένους ὑμᾶς, καλῶς ποιεῖτε τοῖς μισοῦσιν ὑμᾶς, καὶ προσεύχεσθε ὑπὲρ τῶν ἐπηρεαζόντων ὑμᾶς, καὶ διωκόντων ὑμᾶς, 45 ὅπως γένησθε υἱοὶ τοῦ πατρὸς ὑμῶν τοῦ ἐν οὐρανοῖς· ὅτι τὸν ἥλιον αὐτοῦ ἀνατέλλει ἐπὶ πονηροὺς καὶ ἀγαθοὺς, καὶ βρέχει ἐπὶ δικαίους καὶ ἀδίκους. 46 Ἐὰν γὰρ ἀγαπήσητε τοὺς ἀγαπῶντας ὑμᾶς, τίνα μισθὸν ἔχετε; οὐχὶ καὶ οἱ τελῶναι τὸ αὐτὸ ποιοῦσι; 47 καὶ ἐὰν ἀσπάσῃσθε τοὺς ἀδελφοὺς ὑμῶν μόνον, τί περισσὸν ποιεῖτε;

οὐχὶ καὶ οἱ ἔθνικοι οὕτω ποιοῦσι ; ⁴⁸ Ἔσεσθε οὖν ὑμεῖς τέλειοι, ὥσπερ ὁ πατὴρ ὑμῶν ὁ ἐν τοῖς οὐρανοῖς τέλειός ἐστι.

ΟΧΛΟΝ. VI. ἸΠΡΟΣΕΧΕΤΕ τὴν δικαιοσύνην ὑμῶν μὴ ποιεῖν ἔμπροσθεν τῶν ἀνθρώπων, πρὸς τὸ θεαθῆναι αὐτοῖς· εἰ δὲ μήγε, μισθὸν οὐκ ἔχετε παρὰ τῷ πατρὶ ὑμῶν τῷ ἐν τοῖς οὐρανοῖς. ² Ὅταν οὖν ποιῇς ἐλεημοσύνην, μὴ συλπίσης ἔμπροσθέν σου, ὥσπερ οἱ ὑποκριταὶ ποιοῦσιν ἐν ταῖς συναγωγαῖς καὶ ἐν ταῖς ρύμαις, ὅπως δοξασθῶσιν ὑπὸ τῶν ἀνθρώπων. Ἄμην λέγω ὑμῖν, ἀπέχουσι τὸν μισθὸν αὐτῶν. ³ Σοὺ δὲ ποιοῦντος ἐλεημοσύνην, μὴ γνῶτω ἡ ἀριστερά σου τί ποιεῖ ἡ δεξιὰ σου ⁴ ὅπως ἢ σου ἡ ἐλεημοσύνη ἐν τῷ κρυπτῷ· καὶ ὁ πατήρ σου, ὁ βλέπων ἐν τῷ κρυπτῷ, αὐτὸς ἀποδώσει σοι ἐν τῷ φανερῷ. ⁵ Καὶ ὅταν προσεύχῃ, οὐκ ἔσῃ ὥσπερ οἱ ὑποκριταί· ὅτι φιλοῦσιν ἐν ταῖς συναγωγαῖς καὶ ἐν ταῖς γυνάικαις τῶν πλατειῶν ἐστῶτες προσεύχεσθαι, ὅπως ἂν φανῶσι τοῖς ἀνθρώποις. Ἄμην λέγω ὑμῖν, ὅτι ἀπέχουσι τὸν μισθὸν αὐτῶν. ⁶ Σὺ δὲ, ὅταν προσεύχῃ, εἰσελθε εἰς τὸ ταμιεῖόν σου, καὶ κλείσας τὴν θύραν σου πρόσευξαι τῷ πατρὶ σου τῷ ἐν τῷ κρυπτῷ· καὶ ὁ πατήρ σου, ὁ βλέπων ἐν τῷ κρυπτῷ, ἀποδώσει σοι

ἐν τῷ φανερώ. ⁷Προσευχόμενοι δὲ μὴ βαττο-
 λογήσητε, ὥσπερ οἱ ἐθνικοί· δοκοῦσι γὰρ
 ὅτι ἐν τῇ πολυλογίᾳ αὐτῶν εἰσακουσθήσονται.
⁸Μὴ οὖν ὁμοιωθῆτε αὐτοῖς· οἶδε γὰρ ὁ πατὴρ
 ὑμῶν, ὃν χρεῖαν ἔχετε, πρὸ τοῦ ὑμᾶς αἰτῆσαι
 αὐτόν. ⁹Οὕτως οὖν προσεύχεσθε ὑμεῖς·
 Πάτερ ἡμῶν ὁ ἐν τοῖς οὐρανοῖς, ἁγιασθήτω
 τὸ ὄνομά σου· ¹⁰ἐλθέτω ἡ βασιλεία σου·
 γενηθήτω τὸ θέλημά σου, ὡς ἐν οὐρανῷ καὶ
 ἐπὶ τῆς γῆς· ¹¹τὸν ἄρτον ἡμῶν τὸν ἐπιούσιον
 δὸς ἡμῖν σήμερον· ¹²καὶ ἄφες ἡμῖν τὰ ὀφειλ-
 ήματα ἡμῶν, ὡς καὶ ἡμεῖς ἀφίεμεν τοῖς ὀφειλ-
 έταις ἡμῶν· ¹³καὶ μὴ εἰσενέγκῃς ἡμᾶς εἰς
 πειρασμόν, ἀλλὰ ῥύσαι ἡμᾶς ἀπὸ τοῦ πονηροῦ·
¹⁴[ὅτι σοῦ ἐστὶν ἡ βασιλεία, καὶ ἡ δύναμις,
 καὶ ἡ δόξα, εἰς τοὺς αἰῶνας. Ἀμήν.] Ἐὰν
 γὰρ ἀφῆτε τοῖς ἀνθρώποις τὰ παραπτώματα
 αὐτῶν, ἀφήσει καὶ ὑμῖν ὁ πατὴρ ὑμῶν ὁ
 οὐράνιος· ¹⁵ἐὰν δὲ μὴ ἀφῆτε τοῖς ἀνθρώποις
 τὰ παραπτώματα αὐτῶν, οὐδὲ ὁ πατὴρ ὑμῶν
 ἀφήσει τὰ παραπτώματα ὑμῶν. ¹⁶Ὅταν δὲ
 νηστεύητε, μὴ γίνεσθε, ὥσπερ οἱ ὑποκριταί,
 σκυθρωποί· ἀφανίζουσι γὰρ τὰ πρόσωπα
 αὐτῶν, ὅπως φανῶσι τοῖς ἀνθρώποις νηστεύ-
 οντες. Ἀμὴν λέγω ὑμῖν ὅτι ἀπέχουσι τὸν
 μισθὸν αὐτῶν. ¹⁷Σὺ δὲ νηστεύων ἄλειψαί

σου τὴν κεφαλὴν, καὶ τὸ πρόσωπόν σου
νύχαι· ¹⁸ὅπως μὴ φανῇς τοῖς ἀνθρώποις
νηστεύων, ἀλλὰ τῷ πατρί σου τῷ ἐν τῷ
κρυπτῷ· καὶ ὁ πατήρ σου, ὁ βλέπων ἐν τῷ
κρυπτῷ, ἀποδώσει σοι.

¹⁹ΜΗ θησαυρίζετε ὑμῖν θησαυροὺς ἐπὶ τῆς
γῆς, ὅπου σῆς καὶ βρῶσις ἀφανίζει, καὶ ὅπου
κλέπται διορύσσουσι καὶ κλέπτουσι· ²⁰θη-
σαυρίζετε δὲ ὑμῖν θησαυροὺς ἐν οὐρανῷ, ὅπου
οὔτε σῆς οὔτε βρῶσις ἀφανίζει, καὶ ὅπου
κλέπται οὐ διορύσσουσιν οὐδὲ κλέπτουσιν.
²¹Ὅπου γάρ ἐστιν ὁ θησαυρὸς ὑμῶν, ἐκεῖ
ἔσται καὶ ἡ καρδία ὑμῶν. ²²Ὁ λύχνος τοῦ
σώματός ἐστιν ὁ ὀφθαλμός· ἐὰν οὖν ὁ ὀφ-
θαλμός σου ἀπλοῦς ᾖ, ὅλον τὸ σῶμά σου
φωτεινὸν ἔσται. ²³Εὰν δὲ ὁ ὀφθαλμός σου
πονηρὸς ᾖ, ὅλον τὸ σῶμά σου σκοτεινὸν
ἔσται. Εἰ οὖν τὸ φῶς, τὸ ἐν σοὶ, σκότος
ἐστὶ, τὸ σκότος πόσον; ²⁴Οὐδεὶς δύναται
δυσὶ κυρίοις δουλεύειν· ἢ γὰρ τὸν ἓνα μισ-
ήσει, καὶ τὸν ἕτερον ἀγαπήσει· ἢ ἐνὸς ἀνθέξ-
εται, καὶ τοῦ ἑτέρου καταφρονήσει. Οὐ
δύνασθε Θεῷ δουλεύειν καὶ μαμμωνᾷ. ²⁵Διὰ
τοῦτο λέγω ὑμῖν· Μὴ μεριμνᾶτε τῇ ψυχῇ
ὑμῶν, τί φάγητε καὶ τί πίνητε· μηδὲ τῷ σώμα-
τι ὑμῶν, τί ἐνδύσησθε· οὐχὶ ἡ ψυχὴ πλεῖον

ἐστὶ τῆς τροφῆς, καὶ τὸ σῶμα τοῦ ἐνδύματος;
²⁶ἐμβλέψατε εἰς τὰ πετεινὰ τοῦ οὐρανοῦ,
 ὅτι οὐ σπεύρουσιν, οὐδὲ θερίζουσιν, οὐδὲ σὺν-
 άγουσιν εἰς ἀποθήκας· καὶ ὁ πατήρ ὑμῶν ὁ
 οὐράνιος τρέφει αὐτά· οὐχ ὑμεῖς μᾶλλον
 διαφέρετε αὐτῶν; ²⁷τίς δὲ ἐξ ὑμῶν μεριμνῶν
 δύναται προσθεῖναι ἐπὶ τὴν ἡλικίαν αὐτοῦ
 πηῆχυν ἓνα; ²⁸καὶ περὶ ἐνδύματος τί μεριμν-
 ατε; καταμάθετε τὰ κρίνα τοῦ ἀγροῦ, πῶς
 αὐξάνει· οὐ κοπιᾷ, οὐδὲ νήθει· ²⁹λέγω δὲ
 ὑμῖν, ὅτι οὐδὲ Σολομῶν ἐν πάσῃ τῇ δόξῃ αὐτοῦ
 περιεβάλετο ὡς ἓν τούτων. ³⁰Εἰ δὲ τὸν χόρτον
 τοῦ ἀγροῦ, σήμερον ὄντα καὶ αὔριον εἰς κλί-
 βανον βυλλόμενον, ὁ Θεὸς οὕτως ἀμφιέννυσιν,
 οὐ πολλῷ μᾶλλον ὑμᾶς, ὀλιγόπιστοι; ³¹μὴ
 οὖν μεριμνήσητε, λέγοντες· Τί φάγωμεν, ἢ τί
 πίωμεν, ἢ τί περιβαλώμεθα; ³²πάντα γὰρ
 ταῦτα τὰ ἔθνη ἐπιζητεῖ· οἶδε γὰρ ὁ πατήρ
 ὑμῶν ὁ οὐράνιος ὅτι χρήζετε τούτων ἀπάντων.
³³Ζητεῖτε δὲ πρῶτον τὴν βασιλείαν τοῦ Θεοῦ
 καὶ τὴν δικαιοσύνην αὐτοῦ, καὶ ταῦτα πάντα
 προστεθήσεται ὑμῖν. ³⁴Μὴ οὖν μεριμνήσητε
 εἰς τὴν αὔριον· ἡ γὰρ αὔριον μεριμνήσει τὰ
 ἑαυτῆς· ἀρκετὸν τῇ ἡμέρᾳ ἡ κακία αὐτῆς.

ΟΗΑΡ. VII. ¹Μὴ κρίνετε, ἵνα μὴ κριθῇτε·
 ἢ ἐν ᾧ γὰρ κρίματι κρίνετε, κριθήσεσθε· καὶ

ἐν ᾧ μέτρῳ μετρεῖτε, μετρηθήσεται ὑμῖν.
³Τί δὲ βλέπεis τὸ κάρφος τὸ ἐν τῷ ὀφθαλμῷ
 τοῦ ἀδελφοῦ σου, τὴν δὲ ἐν τῷ σῷ ὀφθαλμῷ
 δοκὸν οὐ κατανοεῖς; ⁴ἢ πῶς ἐρεῖς τῷ ἀδελφῷ
 σου Ὑψες ἐκβάλλω τὸ κάρφος ἀπὸ τοῦ ὀφ-
 θαλμοῦ σου· καὶ ἰδοὺ, ἡ δοκὸς ἐν τῷ ὀφθαλμῷ
 σου; ⁵ὑποκριτὰ, ἔκβαλε πρῶτον τὴν δοκὸν
 ἐκ τοῦ ὀφθαλμοῦ σου, καὶ τότε διαβλέψεις
 ἐκβαλεῖν τὸ κάρφος ἐκ τοῦ ὀφθαλμοῦ τοῦ
 ἀδελφοῦ σου. ⁶Μὴ δώτε τὸ ἅγιον τοῖς κυσὶ,
 μηδὲ βάλητε τοὺς μαργαρίτας ὑμῶν ἔμπροσθεν
 τῶν χοίρων· μήποτε καταπατήσωσιν αὐτοὺς ἐν
 τοῖς ποσὶν αὐτῶν, καὶ στραφέντες ῥήξωσιν
 ὑμᾶς. ⁷Αἰτεῖτε, καὶ δοθήσεται ὑμῖν· ζητ-
 εῖτε, καὶ εὐρήσετε· κρούετε, καὶ ἀνοιγήσεται
 ὑμῖν. ⁸Πᾶς γὰρ ὁ αἰτῶν λαμβάνει, καὶ ὁ
 ζητῶν εὐρίσκει, καὶ τῷ κρούοντι ἀνοιγήσεται.
⁹Ἡ τίς ἐστὶν ἐξ ὑμῶν ἄνθρωπος, ὃν ἐὰν
 αἰτήσῃ ὁ υἱὸς αὐτοῦ ἄρτον, μὴ λίθον ἐπιδώσει
 αὐτῷ; ¹⁰καὶ ἐὰν ἰχθὺν αἰτήσῃ, μὴ ὄφιν
 ἐπιδώσει αὐτῷ; ¹¹εἰ οὖν ὑμεῖς, πονηροὶ
 ὄντες, οἴδατε δόματα ἀγαθὰ διδόναι τοῖς
 τέκνοις ὑμῶν, πόσῳ μᾶλλον ὁ πατὴρ ὑμῶν ὁ
 ἐν τοῖς οὐρανοῖς δώσει ἀγαθὰ τοῖς αἰτουσιν
 αὐτόν; ¹²Πάντα οὖν ὅσα ἂν θέλητε ἵνα ποι-
 ῶσιν ὑμῖν οἱ ἄνθρωποι, οὕτω καὶ ὑμεῖς ποιεῖτε

αὐτοῖς· οὗτος γάρ ἐστιν ὁ νόμος καὶ οἱ προφήται. ¹³Εἰσελθετε διὰ τῆς στενῆς πύλης· ὅτι πλατεία ἡ πύλη, καὶ εὐρύχωρος ἡ ὁδὸς ἡ ἀπάγουσα εἰς τὴν ἀπώλειαν, καὶ πολλοὶ εἰσιν οἱ εἰσερχόμενοι δι' αὐτῆς. ¹⁴Ὅτι στενὴ ἡ πύλη, καὶ τεθλιμμένη ἡ ὁδὸς ἡ ἀπάγουσα εἰς τὴν ζωὴν, καὶ ὀλίγοι εἰσὶν οἱ εὕρισκοντες αὐτήν. ¹⁵Προσέχετε δὲ ἀπὸ τῶν ψευδοπροφητῶν, οἵτινες ἔρχονται πρὸς ὑμᾶς ἐν ἐνδύμασι προβάτων, ἔσωθεν δὲ εἰσι λύκοι ἄρπαγες. ¹⁶Ἀπὸ τῶν καρπῶν αὐτῶν ἐπιγνώσεσθε αὐτούς. Μήτι συλλέγουσιν ἀπὸ ἀκανθῶν σταφυλὴν, ἢ ἀπὸ τριβόλων σῦκα; ¹⁷οὕτω πᾶν δένδρον ἀγαθὸν καρποὺς καλοὺς ποιεῖ· τὸ δὲ σαπρὸν δένδρον καρποὺς πονηροὺς ποιεῖ. ¹⁸Οὐ δύναται δένδρον ἀγαθὸν καρποὺς πονηροὺς ποιεῖν, οὐδὲ δένδρον σαπρὸν καρποὺς καλοὺς ποιεῖν. ¹⁹Πᾶν δένδρον μὴ ποιοῦν καρπὸν καλὸν ἐκκόπτεται καὶ εἰς πῦρ βάλλεται. ²⁰Ἄραγε ἀπὸ τῶν καρπῶν αὐτῶν ἐπιγνώσεσθε αὐτούς. ²¹Οὐ πᾶς ὁ λέγων μοι Κύριε, Κύριε, εἰσελεύσεται εἰς τὴν βασιλείαν τῶν οὐρανῶν· ἀλλ' ὁ ποιῶν τὸ θέλημα τοῦ πατρός μου, τοῦ ἐν οὐρανοῖς. ²²Πολλοὶ ἐροῦσί μοι ἐν ἐκείνῃ τῇ ἡμέρᾳ· Κύριε, Κύριε, οὐ τῷ σὺ ὀνόματι προεφητεύσαμεν, καὶ τῷ σὺ

ὀνόματι δαιμόνια ἐξεβάλομεν, καὶ τῷ σῷ
ὀνόματι δυνάμεις πολλὰς ἐποιήσαμεν ; ²³καὶ
τότε ὁμολογήσω αὐτοῖς ὅτι οὐδέποτε ἔγνω
ὑμᾶς· ἀποχωρεῖτε ἀπ' ἐμοῦ οἱ ἐργαζόμενοι
τὴν ἀνομίαν.

²⁴Πᾶς οὖν ὅστις ἀκούει μου τοὺς λόγους
τούτους καὶ ποιεῖ αὐτοὺς, ὁμοιώσω αὐτὸν ἀνδρὶ
φρονίμῳ, ὅστις ᾠκοδόμησε τὴν οἰκίαν αὐτοῦ
ἐπὶ τὴν πέτραν· ²⁵καὶ κατέβη ἡ βροχὴ, καὶ
ἦλθον οἱ ποταμοὶ, καὶ ἔπνευσαν οἱ ἄνεμοι, καὶ
προσέπεσον τῇ οἰκίᾳ ἐκείνῃ, καὶ οὐκ ἔπεσε·
τεθεμελίωτο γὰρ ἐπὶ τὴν πέτραν. ²⁶Καὶ πᾶς
ο ἀκούων μου τοὺς λόγους τούτους, καὶ μὴ
ποιῶν αὐτοὺς ὁμοιωθήσεται ἀνδρὶ μωρῷ, ὅστις
ᾠκοδόμησε τὴν οἰκίαν αὐτοῦ ἐπὶ τὴν ἄμμον·
²⁷καὶ κατέβη ἡ βροχὴ, καὶ ἦλθον οἱ ποταμοὶ,
καὶ ἔπνευσαν οἱ ἄνεμοι καὶ προσέκοψαν τῇ
οἰκίᾳ ἐκείνῃ καὶ ἔπεσε, καὶ ἦν ἡ πτώσις αὐτῆς
μεγάλη.

²⁸Καὶ ἐγένετο ὅτε συνετέλεσεν ὁ Ἰησοῦς
τοὺς λόγους τούτους, ἐξεπλήσσοντο οἱ ὄχλοι
ἐπὶ τῇ διδαχῇ αὐτοῦ· ²⁹ἦν γὰρ διδάσκων
αὐτοὺς ὡς ἐξουσίαν ἔχων, καὶ οὐχ ὡς οἱ γραμ-
ματεῖς.

CHAP. VIII. ¹ΚΑΤΑΒΑΝΤΙ δὲ αὐτῷ ἀπὸ
τοῦ ὕδρου, ἠκολούθησαν αὐτῷ ὄχλοι πολλοί.

²Καὶ ἰδοὺ, λεπρὸς ἐλθὼν προσεκύνει αὐτῷ, λέγων· Κύριε, ἐὰν θέλῃς, δύνασαι με καθαρίσαι. ³Καὶ ἐκτείνας τὴν χεῖρα ἥψατο αὐτοῦ ὁ Ἰησοῦς, λέγων· Θέλω, καθαρίσθητι. Καὶ εὐθέως ἐκαθαρίσθη αὐτοῦ ἡ λέπρα.

⁴Καὶ λέγει αὐτῷ ὁ Ἰησοῦς· Ὅρα μηδενὶ εἶπῃς· ἀλλὰ ὑπαγε, σεαυτὸν δείξον τῷ ἱερεῖ, καὶ προσένεγκε τὸ δῶρον, ὃ προσέταξε Μωσῆς, εἰς μαρτύριον αὐτοῖς.

⁵Εἰσελθόντι δὲ αὐτῷ εἰς Καπερναοὺμ, προσῆλθεν αὐτῷ ἐκατόνταρχος παρακαλῶν αὐτόν, ⁶καὶ λέγων· Κύριε, ὁ παῖς μου βέβληται ἐν τῇ οἰκίᾳ παραλυτικὸς, δεινῶς βασανιζόμενος. ⁷Καὶ λέγει αὐτῷ ὁ Ἰησοῦς· Ἐγὼ ἐλθὼν θεραπεύσω αὐτόν. ⁸Καὶ ἀποκριθεὶς ὁ ἐκατόνταρχος ἔφη· Κύριε, οὐκ εἰμι ἱκανός, ἵνα μου ὑπὸ τὴν στέγην εἰσέλθῃς· ἀλλὰ μόνον εἰπὲ λόγῳ, καὶ ἰαθήσεται ὁ παῖς μου. ⁹Καὶ γὰρ ἐγὼ ἄνθρωπός εἰμι ὑπὸ ἐξουσίαν, ἔχων ὑπ' ἐμαυτὸν στρατιώτας· καὶ λέγω τούτῳ, Πορεύθητι, καὶ πορεύεται· καὶ ἄλλῳ, Ἐρχου, καὶ ἔρχεται· καὶ τῷ δούλῳ μου, Ποίησον τοῦτο, καὶ ποιεῖ. ¹⁰Ἀκούσας δὲ ὁ Ἰησοῦς, ἐθαύμασε, καὶ εἶπε τοῖς ἀκολουθοῦσιν· Ἀμὴν λέγω ὑμῖν, οὐδὲ ἐν τῷ Ἰσραὴλ τοσαύτην πίστιν εὑρον. ¹¹Λέγω δὲ ὑμῖν, ὅτι πολλοὶ

ἀπὸ ἀνατολῶν καὶ δυσμῶν ἤξουσι, καὶ ἀνακλιθήσονται μετὰ Ἀβραάμ καὶ Ἰσαὰκ καὶ Ἰακώβ ἐν τῇ βασιλείᾳ τῶν οὐρανῶν ¹²οἱ δὲ υἱοὶ τῆς βασιλείας ἐκβληθήσονται εἰς τὸ σκότος τὸ ἐξώτερον· ἐκεῖ ἔσται ὁ κλαυθμὸς καὶ ὁ βρυγμὸς τῶν ὀδόντων. ¹³Καὶ εἶπεν ὁ Ἰησοῦς τῷ ἑκατοντάρχῃ· Ὕπαγε, καὶ ὥς ἐπίστευσας γενηθήτω σοι. Καὶ ἰάθη ὁ παῖς αὐτοῦ ἐν τῇ ᾧρᾳ ἐκείνῃ.

¹⁴Καὶ ἐλθὼν ὁ Ἰησοῦς εἰς τὴν οἰκίαν Πέτρου εἶδε τὴν πενθερὰν αὐτοῦ βεβλημένην καὶ πυρέσσουσαν. ¹⁵Καὶ ἤψατο τῆς χειρὸς αὐτῆς, καὶ ἀφῆκεν αὐτὴν ὁ πυρετός· καὶ ἠγέρθη, καὶ διηκόνει αὐτοῖς. ¹⁶Οψίας δὲ γενομένης, προσήνεγκαν αὐτῷ δαιμονιζομένους πολλούς· καὶ ἐξέβαλε τὰ πνεύματα λόγῳ, καὶ πάντας τοὺς κακῶς ἔχοντας ἐθεράπευσεν· ¹⁷ὅπως πληρωθῇ τὸ ῥῆθὲν διὰ Ἡσαΐου τοῦ προφήτου, λέγοντος· Αὐτὸς τὰς ἀσθενείας ἡμῶν ἔλαβε, καὶ τὰς νόσους ἐβάστασεν.

¹⁸ἸΔΩΝ δὲ ὁ Ἰησοῦς πολλοὺς ὄχλους περὶ αὐτὸν ἐκέλευσεν ἀπελθεῖν εἰς τὸ πέραν. ¹⁹Καὶ προσελθὼν εἰς γραμματεὺς, εἶπεν αὐτῷ· Διδάσκαλε, ἀκολουθήσω σοι ὅπου ἂν ἀπέρχῃ. ²⁰Καὶ λέγει αὐτῷ ὁ Ἰησοῦς· Αἱ ἀλώπεκες φωλεοὺς ἔχουσι, καὶ τὰ πετεινὰ τοῦ οὐρανοῦ

κατασκηνώσεις· ὁ δὲ υἱὸς τοῦ ἀνθρώπου οὐκ ἔχει ποῦ τὴν κεφαλὴν κλίνει. ²¹Ἄλλος δὲ τῶν μαθητῶν αὐτοῦ εἶπεν αὐτῷ· Κύριε, ἐπίτρεψόν μοι πρῶτον ἀπελθεῖν καὶ θάψαι τὸν πατέρα μου. ²²Ὁ δὲ Ἰησοῦς εἶπεν αὐτῷ· Ἀκολουθεῖ μοι, καὶ ἅψες τοὺς νεκροὺς θάψαι τοὺς ἑαυτῶν νεκρούς. ²³Καὶ ἐμβάντι αὐτῷ εἰς τὸ πλοῖον, ἠκολούθησαν αὐτῷ οἱ μαθηταὶ αὐτοῦ. ²⁴Καὶ ἰδοὺ, σεισμὸς μέγας ἐγένετο ἐν τῇ θαλάσῃ, ὥστε τὸ πλοῖον καλύπτεσθαι ὑπὸ τῶν κυμάτων· αὐτὸς δὲ ἐκάθευδε. ²⁵Καὶ προσελθόντες οἱ μαθηταὶ ἤγειραν αὐτὸν, λέγοντες· Κύριε, σῶσον ἡμᾶς, ἀπολλύμεθα. ²⁶Καὶ λέγει αὐτοῖς· Τί δειλοί ἐστε, ὀλιγόπιστοι; Τότε ἐγερθεὶς ἐπετίμησε τοῖς ἀνέμοις καὶ τῇ θαλάσῃ· καὶ ἐγένετο γαλήνη μεγάλη. ²⁷Οἱ δὲ ἄνθρωποι ἐθαύμασαν, λέγοντες· Ποταπὸς ἐστὶν οὗτος, ὅτι καὶ οἱ ἄνεμοι καὶ ἡ θάλασσα ὑπακούουσιν αὐτῷ;

²⁸Καὶ ἐλθόντι αὐτῷ εἰς τὸ πέραν εἰς τὴν χώραν τῶν Γεργεσηνῶν, ὑπῆντησαν αὐτῷ δύο δαιμονιζόμενοι, ἐκ τῶν μνημείων ἐξερχόμενοι, χαλεποὶ λίαν, ὥστε μὴ ἰσχύειν τινὰ παρελθεῖν διὰ τῆς ὁδοῦ ἐκείνης. ²⁹Καὶ ἰδοὺ, ἔκραξαν λέγοντες· Τί ἡμῖν καὶ σοι, Ἰησοῦ υἱὲ τοῦ Θεοῦ; ἦλθες ὧδε πρὸ καιροῦ βασανίσαι

ἡμᾶς; ³⁰ἦν δὲ μακρὰν ἀπ' αὐτῶν ἀγέλη χοίρων πολλῶν βοσκομένη. ³¹Οἱ δὲ δαίμονες παρεκάλουν αὐτὸν, λέγοντες· Εἰ ἐκβάλλεις ἡμᾶς, ἐπίτρεψον ἡμῖν ἀπελθεῖν εἰς τὴν ἀγέλην τῶν χοίρων. ³²Καὶ εἶπεν αὐτοῖς· Ὑπάγετε. Οἱ δὲ ἐξελθόντες ἀπῆλθον εἰς τοὺς χοίρους. Καὶ ἰδοὺ, ὥρμησε πᾶσα ἡ ἀγέλη κατὰ τοῦ κρημνοῦ εἰς τὴν θάλασσαν, καὶ ἀπέθανον ἐν τοῖς ὕδασιν. ³³Οἱ δὲ βόσκοντες ἔφυγον, καὶ ἀπελθόντες εἰς τὴν πόλιν ἀπήγγειλαν πάντα, καὶ τὰ τῶν δαιμονιζομένων. ³⁴Καὶ ἰδοὺ, πᾶσα ἡ πόλις ἐξῆλθεν εἰς συνάντησιν τῷ Ἰησοῦ· καὶ ἰδόντες αὐτὸν, παρεκάλεσαν ὅπως μεταβῇ ἀπὸ τῶν ὁρίων αὐτῶν.

ΟΜΑΡ. ΙΧ. ¹ΚΑΙ ἐμβὰς εἰς τὸ πλοῖον δι-
 επέρασε, καὶ ἦλθεν εἰς τὴν ἰδίαν πόλιν. ²Καὶ
 ἰδοὺ, προσέφερον αὐτῷ παραλυτικὸν ἐπὶ
 κλίνης βεβλημένον· καὶ ἰδὼν ὁ Ἰησοῦς τὴν
 πίστιν αὐτῶν εἶπε τῷ παραλυτικῷ· Θάρσει
 τέκνον· ἀφέωνταί σοι αἱ ἁμαρτίαι σου. ³Καὶ
 ἰδοὺ, τινὲς τῶν γραμματέων εἶπον ἐν ἑαυτοῖς·
 Οὗτος βλασφημεῖ. ⁴Καὶ ἰδὼν ὁ Ἰησοῦς τὰς
 ἐνθυμήσεις αὐτῶν, εἶπεν· Ἰνατί ὑμεῖς ἐνθυμ-
 εῖσθε πονηρὰ ἐν ταῖς καρδίαις ὑμῶν; ⁵τί
 γάρ ἐστιν εὐκοπώτερον, εἰπεῖν· Ἀφέωνταί
 σου αἱ ἁμαρτίαι· ἢ εἰπεῖν· Ἐγείραι καὶ

περιπάτει ; ὅνα δὲ εἰδῆτε ὅτι ἐξουσίαν ἔχει ὁ υἱὸς τοῦ ἀνθρώπου ἐπὶ τῆς γῆς ἀφιέναι ἁμαρτίας· τότε λέγει τῷ παραλυτικῷ· Ἐγερθεῖς ἄρῃ σου τὴν κλίνην, καὶ ὕπαγε εἰς τὸν οἶκόν σου. ⁷Καὶ ἐγερθεὶς ἀπῆλθεν εἰς τὸν οἶκον αὐτοῦ. ⁸Ἰδόντες δὲ οἱ ὄχλοι ἐθαύμασαν, καὶ ἐδόξασαν τὸν Θεὸν τὸν δόντα ἐξουσίαν τοιαύτην τοῖς ἀνθρώποις.

⁹Καὶ παράγων ὁ Ἰησοῦς ἐκεῖθεν εἶδεν ἄνθρωπον καθήμενον ἐπὶ τὸ τελώνιον, Ματθαῖον λεγόμενον· καὶ λέγει αὐτῷ· Ἀκολούθει μοι. Καὶ ἀναστὰς ἠκολούθησεν αὐτῷ. ¹⁰Καὶ ἐγένετο αὐτοῦ ἀνακειμένου ἐν τῇ οἰκίᾳ, καὶ ἰδοὺ, πολλοὶ τελῶναι καὶ ἁμαρτωλοὶ ἐλθόντες συνανέκειντο τῷ Ἰησοῦ καὶ τοῖς μαθηταῖς αὐτοῦ. ¹¹Καὶ ἰδόντες οἱ Φαρισαῖοι εἶπον τοῖς μαθηταῖς αὐτοῦ· Διατί μετὰ τῶν τελωνῶν καὶ ἁμαρτωλῶν ἐσθίει ὁ διδάσκαλος ὑμῶν ; ¹²ὁ δὲ Ἰησοῦς ἀκούσας, εἶπεν αὐτοῖς· Οὐ χρεῖαν ἔχουσιν οἱ ἰσχύοντες ἰατροῦ, ἀλλ' οἱ κακῶς ἔχοντες. ¹³Πορευθέντες δὲ μάθητε τί ἐστίν· Ἐλεον θέλω, καὶ οὐ θυσίαν· οὐ γὰρ ἤλθον καλέσαι δικαίους, ἀλλ' ἁμαρτωλοὺς εἰς μετάνοιαν. ¹⁴Τότε προσέρχονται αὐτῷ οἱ μαθηταὶ Ἰωάννου, λέγοντες· Διατί ἡμεῖς καὶ οἱ Φαρισαῖοι νηστεύομεν πολλά· οἱ δὲ μαθηταὶ

σου οὐ νηστεύουσι; ¹⁵καὶ εἶπεν αὐτοῖς ὁ Ἰησοῦς· Μὴ δύνανται οἱ υἱοὶ τοῦ νυμφῶνος πενθεῖν ἐφ' ὅσον μετ' αὐτῶν ἐστὶν ὁ νυμφίος; ἐλεύσονται δὲ ἡμέραι, ὅταν ἀπαρθῇ ἀπ' αὐτῶν ὁ νυμφίος, καὶ τότε νηστεύσουσιν. ¹⁶Οὐδεὶς δὲ ἐπιβάλλει ἐπίβλημα ῥάκου ἀγνάφου ἐπὶ ἱματίῳ παλαιῷ· αἶρει γὰρ τὸ πλήρωμα αὐτοῦ ἀπὸ τοῦ ἱματίου, καὶ χεῖρον σχίσμα γίνεται. ¹⁷Οὐδὲ βάλλουσιν οἶνον νέον εἰς ἀσκοὺς παλαιούς· εἰ δὲ μίγῃ, ῥήγνυνται οἱ ἀσκοί, καὶ ὁ οἶνος ἐκχεῖται, καὶ οἱ ἀσκοὶ ἀπολούνται· ἀλλὰ βάλλουσιν οἶνον νέον εἰς ἀσκοὺς καινοὺς, καὶ ἀμφοτέρωτεροι συντηροῦνται.

¹⁸ΤΑΥΤΑ αὐτοῦ λαλοῦντος αὐτοῖς, ἰδού, ἄρχων εἰς ἐλθὼν προσεκύνει αὐτῷ, λέγων· "Ὅτι ἡ θυγάτηρ μου ἄρτι ἐτελεύτησεν· ἀλλὰ ἐλθὼν ἐπίθες τὴν χεῖρά σου ἐπ' αὐτήν, καὶ ζήσεται. ¹⁹Καὶ ἐγερθεὶς ὁ Ἰησοῦς ἠκολούθησεν αὐτῷ, καὶ οἱ μαθηταὶ αὐτοῦ. ²⁰Καὶ ἰδού, γυνὴ αἰμορροῦσα δώδεκα ἔτη, προσελθοῦσα ὀπισθεν, ἥψατο τοῦ κρασπέδου τοῦ ἱματίου αὐτοῦ· ²¹ἔλεγε γὰρ ἐν ἑαυτῇ· Ἐὰν μόνον ἅψωμαι τοῦ ἱματίου αὐτοῦ, σωθήσομαι. ²²Ὁ δὲ Ἰησοῦς ἐπιστραφεὶς καὶ ἰδὼν αὐτήν, εἶπε· Θάρσει θύγατερ· ἡ πίστις σου σέσωκέ σε. Καὶ ἐσώθη ἡ γυνὴ ἀπὸ τῆς ὥρας ἐκείνης.

²³Καὶ ἐλθὼν ὁ Ἰησοῦς εἰς τὴν οἰκίαν τοῦ ἄρχοντος, καὶ ἰδὼν τοὺς αὐλητὰς καὶ τὸν ὄχλον θορυβούμενον, λέγει αὐτοῖς· ²⁴Ἀναχωρεῖτε· οὐ γὰρ ἀπέθανε τὸ κοράσιον, ἀλλὰ καθεύδει. Καὶ κατεγέλων αὐτοῦ· ²⁵ὅτε δὲ ἐξεβλήθη ὁ ὄχλος, εἰσελθὼν ἐκράτησε τῆς χειρὸς αὐτῆς· καὶ ἠγέρθη τὸ κοράσιον. ²⁶Καὶ ἐξῆλθεν ἡ φήμη αὕτη εἰς ὅλην τὴν γῆν ἐκείνην.

²⁷Καὶ παράγοντι ἐκεῖθεν τῇ Ἰησοῦ, ἠκολούθησαν αὐτῷ δύο τυφλοὶ, κράζοντες καὶ λέγοντες· Ἐλέησον ἡμᾶς υἱὲ Δαβὶδ. ²⁸Ἐλθόντι δὲ εἰς τὴν οἰκίαν, προσῆλθον αὐτῷ οἱ τυφλοὶ, καὶ λέγει αὐτοῖς ὁ Ἰησοῦς· Πιστεύετε, ὅτι δύναμαι τοῦτο ποιῆσαι; λέγουσιν αὐτῷ· Ναὶ, Κύριε. ²⁹Τότε ἥψατο τῶν ὀφθαλμῶν αὐτῶν, λέγων· Κατὰ τὴν πίστιν ὑμῶν γεννηθήτω ὑμῖν. ³⁰Καὶ ἀνεψύχθησαν αὐτῶν οἱ ὀφθαλμοί. Καὶ ἐνεβριμήσατο αὐτοῖς ὁ Ἰησοῦς, λέγων· Ὁρᾶτε, μηδεὶς γινωσκέτω. ³¹Οἱ δὲ ἐξελθόντες διεφήμισαν αὐτὸν ἐν ὅλῃ τῇ γῇ ἐκείνῃ.

³²Αὐτῶν δὲ ἐξερχομένων, ἰδοὺ, προσήνεγκαν αὐτῷ ἄνθρωπον κωφὸν δαιμονιζόμενον. ³³Καὶ ἐκβληθέντος τοῦ δαιμονίου, ἐλάλησεν ὁ κωφός· καὶ ἐθαύμασαν οἱ ὄχλοι, λέγοντες· Οὐδέποτε ἐφάνη οὕτως ἐν τῷ Ἰσραὴλ. ³⁴Οἱ δὲ Φαρ-

ισαῖοι ἔλεγον· Ἐν τῷ ἄρχοντι τῶν δαιμονίων ἐκβάλλει τὰ δαιμόνια.

³⁵Καὶ περιῆγεν ὁ Ἰησοῦς τὰς πόλεις πάσας καὶ τὰς κώμας διδάσκων ἐν ταῖς συναγωγαῖς αὐτῶν, καὶ κηρύσσων τὸ εὐαγγέλιον τῆς βασιλείας, καὶ θεραπεύων πᾶσαν νόσον καὶ πᾶσαν μαλακίαν. ³⁶Ἰδὼν δὲ τοὺς ὄχλους ἐσπλαγχνίσθη περὶ αὐτῶν, ὅτι ἦσαν ἐσκυλμένοι καὶ ἐρριμμένοι, ὥσεί πρόβατα μὴ ἔχοντα ποιμένα. ³⁷Τότε λέγει τοῖς μαθηταῖς αὐτοῦ· Ὁ μὲν θερισμὸς πολὺς, οἱ δὲ ἐργάται ὀλίγοι. ³⁸Δεήθητε οὖν τοῦ κυρίου τοῦ θερισμοῦ, ὅπως ἐκβάλῃ ἐργάτας εἰς τὸν θερισμὸν αὐτοῦ.

CHAP. X. ¹ΚΑΙ προσκαλεσάμενος τοὺς δώδεκα μαθητὰς αὐτοῦ ἔδωκεν αὐτοῖς ἐξουσίαν πνεύματων ἀκαθάρτων, ὥστε ἐκβάλλειν αὐτὰ, καὶ θεραπεύειν πᾶσαν νόσον καὶ πᾶσαν μαλακίαν. ²Τῶν δὲ δώδεκα ἀποστόλων τὰ ὀνόματά ἐστι ταῦτα· πρῶτος Σίμων ὁ λεγόμενος Πέτρος, καὶ Ἀνδρέας ὁ ἀδελφὸς αὐτοῦ· Ἰάκωβος ὁ τοῦ Ζεβεδαίου, καὶ Ἰωάννης ὁ ἀδελφὸς αὐτοῦ· ³Φίλιππος καὶ Βαρθολομαῖος· Θωμᾶς καὶ Ματθαῖος ὁ τελώνης· Ἰάκωβος ὁ τοῦ Ἀλφαίου, καὶ Λεββαῖος ὁ ἐπικληθεὶς Θαδδαῖος· ⁴Σίμων ὁ Κανανίτης, καὶ Ἰούδας ὁ Ἰσκαριώτης, ὁ καὶ παραδοὺς αὐτόν.

⁵Τούτους τοὺς δώδεκα ἀπέστειλεν ὁ Ἰησοῦς, παραγγείλας αὐτοῖς, λέγων· Ἐἰς ὁδὸν ἐθνῶν μὴ ἀπέλθητε, καὶ εἰς πόλιν Σαμαρειτῶν μὴ εἰσέλθητε. ⁶Πορεύεσθε δὲ μᾶλλον πρὸς τὰ πρόβατα τὰ ἀπολωλότα οἴκου Ἰσραὴλ. ⁷Πορευόμενοι δὲ κηρύσσετε, λέγοντες· Ὅτι ἤγγικεν ἡ βασιλεία τῶν οὐρανῶν. ⁸Ἀσθενοῦντας θεραπεύετε, νεκροὺς ἐγείρετε, λεπροὺς καθαρίζετε, δαιμόνια ἐκβάλλετε· δωρεὰν ἐλάβετε, δωρεὰν δότε. ⁹Μὴ κτήσησθε χρυσόν, μηδὲ ἄργυρον, μηδὲ χαλκὸν εἰς τὰς ζῶνας ὑμῶν. ¹⁰μὴ πήραν εἰς ὁδόν, μηδὲ δύο χιτῶνας, μηδὲ ὑποδήματα, μηδὲ ῥάβδον· ἄξιος γὰρ ὁ ἐργάτης τῆς τροφῆς αὐτοῦ ἐστίν. ¹¹Εἰς ἣν δ' ἂν πόλιν ἢ κώμην εἰσέλθητε, ἐξετάσατε τίς ἐν αὐτῇ ἄξιός ἐστι· κακεῖ μείνατε ἕως ἂν ἐξέλθητε. ¹²Εἰσερχόμενοι δὲ εἰς τὴν οἰκίαν ἀσπάσασθε αὐτήν. ¹³Καὶ εἰ μὲν ἡ ἢ οἰκία ἀξία, ἐλθέτω ἡ εἰρήνη ὑμῶν ἐπ' αὐτήν· εἰ δὲ μὴ ἡ ἀξία, ἡ εἰρήνη ὑμῶν πρὸς ὑμᾶς ἐπιστραφήτω. ¹⁴Καὶ ὅς ἐάν μὴ δέξηται ὑμᾶς, μηδὲ ἀκούσῃ τοὺς λόγους ὑμῶν, ἐξερχόμενοι τῆς οἰκίας ἢ τῆς πόλεως ἐκείνης ἐκτινάξατε τὸν κονιορτὸν τῶν ποδῶν ὑμῶν. ¹⁵Ἀμὴν λέγω ὑμῖν, ἀνεκτότερον ἔσται γῇ Σοδόμων καὶ Γομόρρων ἐν ἡμέρᾳ κρίσεως, ἢ τῇ πόλει ἐκείνῃ.

σου οὐ νηστεύουσι; ¹⁵καὶ εἶπεν αὐτοῖς ὁ Ἰησοῦς· Μὴ δύνανται οἱ υἱοὶ τοῦ νυμφῶνος πενθεῖν ἐφ' ὅσον μετ' αὐτῶν ἐστὶν ὁ νυμφίος; ἐλεύσονται δὲ ἡμέραι, ὅταν ἀπαρβῇ ἀπ' αὐτῶν ὁ νυμφίος, καὶ τότε νηστεύσουσιν. ¹⁶Οὐδεὶς δὲ ἐπιβάλλει ἐπίβλημα ῥάκους ἀγνάφου ἐπὶ ἱματίῳ παλαιῷ· αἶρει γὰρ τὸ πλήρωμα αὐτοῦ ἀπὸ τοῦ ἱματίου, καὶ χεῖρον σχίσμα γίνεται. ¹⁷Οὐδὲ βάλλουσιν οἶνον νέον εἰς ἀσκοὺς παλαιούς· εἰ δὲ μήγε, ῥήγνυνται οἱ ἀσκοί, καὶ ὁ οἶνος ἐκχεῖται, καὶ οἱ ἀσκοὶ ἀπολύνονται· ἀλλὰ βάλλουσιν οἶνον νέον εἰς ἀσκοὺς καινοὺς, καὶ ἀμφότεροι συντηροῦνται.

¹⁸ΤΑΥΤΑ αὐτοῦ λαλοῦντος αὐτοῖς, ἰδού, ἄρχων εἰς ἐλθὼν προσεκύνει αὐτῷ, λέγων· Ὅτι ἡ θυγάτηρ μου ἄρτι ἐτελεύτησεν ἀλλὰ ἐλθὼν ἐπίθες τὴν χεῖρά σου ἐπ' αὐτήν, καὶ ζήσεται. ¹⁹Καὶ ἐγερθεὶς ὁ Ἰησοῦς ἠκολούθησεν αὐτῷ, καὶ οἱ μαθηταὶ αὐτοῦ. ²⁰Καὶ ἰδού, γυνὴ αἰμοῤῥοῦσα δώδεκα ἔτη, προσελθοῦσα ὀπισθεν, ἥψατο τοῦ κρασπέδου τοῦ ἱματίου αὐτοῦ· ²¹ἔλεγε γὰρ ἐν ἑαυτῇ· Ἐὰν μόνον ἄψωμαι τοῦ ἱματίου αὐτοῦ, σωθήσομαι. ²²Ὁ δὲ Ἰησοῦς ἐπιστραφεὶς καὶ ἰδὼν αὐτήν, εἶπε· Θάρσει θύγατερ· ἡ πίστις σου σέσωκέ σε. Καὶ ἐσώθη ἡ γυνὴ ἀπὸ τῆς ὥρας ἐκείνης.

δοῦλος ὡς ὁ κύριος αὐτοῦ· εἰ τὸν οἰκοδεσπότην Βεελζεβοῦβ ἐπεκάλεσαν, πόσῳ μᾶλλον τοὺς οἰκιακοὺς αὐτοῦ ; ²⁶Μὴ οὖν φοβηθῆτε αὐτούς· οὐδὲν γὰρ ἐστὶ κεκαλυμμένον, ὃ οὐκ ἀποκαλυφθήσεται, καὶ κρυπτὸν, ὃ οὐ γνωσθήσεται. ²⁷Ὁ λέγω ὑμῖν ἐν τῇ σκοτίᾳ, εἶπατε ἐν τῷ φωτί· καὶ ὃ εἰς τὸ οὐς ἀκούετε, κηρύξατε ἐπὶ τῶν δωματίων. ²⁸Καὶ μὴ φοβεῖσθε ἀπὸ τῶν ἀποκτενόντων τὸ σῶμα, τὴν δὲ ψυχὴν μὴ δυναμένων ἀποκτείνει· φοβήθητε δὲ μᾶλλον τὸν δυνάμενον καὶ ψυχὴν καὶ σῶμα ἀπολέσαι ἐν Γεέννῃ. ²⁹Οὐχὶ δύο στρουθία ἀσσαρίου πωλεῖται ; καὶ ἐν ἑξ αὐτῶν οὐ πεσεῖται ἐπὶ τὴν γῆν ἄνευ τοῦ πατρὸς ὑμῶν ; ³⁰Τμῶν δὲ καὶ αἱ τρίχες τῆς κεφαλῆς πᾶσαι ἡριθμημέναι εἰσὶ. ³¹Μὴ οὖν φοβήθητε· πολλῶν στρουθίων διαφέρετε ὑμεῖς. ³²Πᾶς οὖν ὅστις ὁμολογήσῃ ἐν ἐμοὶ ἔμπροσθεν τῶν ἀνθρώπων, ὁμολογήσω καὶ ἐγὼ ἐν αὐτῷ ἔμπροσθεν τοῦ πατρὸς μου τοῦ ἐν οὐρανοῖς. ³³Ὅστις δ' ἂν ἀρνήσῃται με ἔμπροσθεν τῶν ἀνθρώπων, ἀρνήσομαι αὐτὸν καὶ ἐγὼ ἔμπροσθεν τοῦ πατρὸς μου τοῦ ἐν οὐρανοῖς. ³⁴Μὴ νομίσητε ὅτι ἦλθον βαλεῖν εἰρήνην ἐπὶ τὴν γῆν· οὐκ ἦλθον βαλεῖν εἰρήνην ἀλλὰ μάχαιραν. ³⁵Ἦλθον γὰρ διχάσαι ἄνθρωπον κατὰ τοῦ πατρὸς αὐτοῦ, καὶ θυγατέρα κατὰ

τῆς μητρὸς αὐτῆς, καὶ σύμφησιν κατὰ τῆς πενθερ-
 ας αὐτῆς ³⁶καὶ ἐχθροὶ τοῦ ἀνθρώπου οἱ
 οἰκιακοὶ αὐτοῦ. ³⁷Ὁ φιλῶν πατέρα ἢ μητέρα
 ὑπὲρ ἐμὲ οὐκ ἔστι μου ἄξιος· καὶ ὁ φιλῶν
 υἱὸν ἢ θυγατέρα ὑπὲρ ἐμὲ οὐκ ἔστι μου ἄξιος.
³⁸Καὶ ὃς οὐ λαμβάνει τὸν σταυρὸν αὐτοῦ, καὶ
 ἀκολουθεῖ ὀπίσω μου, οὐκ ἔστι μου ἄξιος. ³⁹Ὁ
 εὐρὼν τὴν ψυχὴν αὐτοῦ ἀπολέσει αὐτήν· καὶ
 ὁ ἀπολέσας τὴν ψυχὴν αὐτοῦ ἕνεκεν ἐμοῦ
 εὐρήσει αὐτήν. ⁴⁰Ὁ δεχόμενος ὑμᾶς ἐμὲ
 δέχεται· καὶ ὁ ἐμὲ δεχόμενος δέχεται τὸν
 ἀποστείλαντά με. ⁴¹Ὁ δεχόμενος προφήτην
 εἰς ὄνομα προφήτου μισθὸν προφήτου λήψ-
 εται· καὶ ὁ δεχόμενος δίκαιον εἰς ὄνομα δικαίου
 μισθὸν δικαίου λήψεται. ⁴²Καὶ ὃς ἐὰν ποτίσῃ
 ἓνα τῶν μικρῶν τούτων ποτήριον ψυχροῦ
 μόνον, εἰς ὄνομα μαθητοῦ, ἀμὴν λέγω ὑμῖν, οὐ
 μὴ ἀπολέσῃ τὸν μισθὸν αὐτοῦ.

ΟΗΑΡ. XI. ¹ΚΑΙ ἐγένετο ὅτε ἐτέλεσεν ὁ
 Ἰησοῦς διατάσσειν τοῖς δώδεκα μαθηταῖς
 αὐτοῦ, μετέβη ἐκεῖθεν, τοῦ διδάσκειν καὶ
 κηρύσσειν ἐν ταῖς πόλεσιν αὐτῶν.

²Ὁ δὲ Ἰωάννης ἀκούσας ἐν τῷ δεσμωτηρίῳ
 τὰ ἔργα τοῦ Χριστοῦ, πέμψας δύο τῶν μαθ-
 ητῶν αὐτοῦ, ³εἶπεν αὐτῷ· Σὺ εἶ ὁ ἐρχόμενος,
 ἢ ἕτερον προσδοκῶμεν; ⁴καὶ ἀποκριθεὶς ὁ

Ἰησοῦς εἶπεν αὐτοῖς· Πορευθέντες ἀπαγγεῖλατε Ἰωάννῃ, ὃ ἀκούετε καὶ βλέπετε. ⁵Τυφλοὶ ἀναβλέπουσι, καὶ χωλοὶ περιπατοῦσι· λεπροὶ καθαρίζονται, καὶ κωφοὶ ἀκούουσι· νεκροὶ ἐγείρονται, καὶ πτωχοὶ εὐαγγελίζονται. ⁶καὶ μακάριός ἐστιν, ὃς ἐὰν μὴ σκανδαλισθῇ ἐν ἐμοί. ⁷Τούτων δὲ πορευομένων, ἤρξατο ὁ Ἰησοῦς λέγειν τοῖς ὄχλοις περὶ Ἰωάννου· Τί ἐξήλθετε εἰς τὴν ἔρημον θεάσασθαι; κάλαμον ὑπὸ ἀνέμου σαλευόμενον; ⁸Ἀλλὰ τί ἐξήλθετε ἰδεῖν; ἄνθρωπον ἐν μαλακοῖς ἱματίοις ἡμφιεσμένον; ἰδοὺ, οἱ τὰ μαλακὰ φοροῦντες ἐν τοῖς οἴκοις τῶν βασιλέων εἰσίν. ⁹Ἀλλὰ τί ἐξήλθετε ἰδεῖν; προφήτην; ναὶ, λέγω ὑμῖν, καὶ περισσότερον προφήτου. ¹⁰Οὗτος γάρ ἐστι περὶ οὗ γέγραπται· Ἰδοὺ, ἐγὼ ἀποστέλλω τὸν ἄγγελόν μου πρὸ προσώπου σου, ὃς κατασκευάσει τὴν ὁδόν σου ἔμπροσθέν σου. ¹¹Ἀμὴν λέγω ὑμῖν, οὐκ ἐγήγερται ἐν γεννητοῖς γυναικῶν μείζων Ἰωάννου τοῦ Βαπτιστοῦ· ὃ δὲ μικρότερος ἐν τῇ βασιλείᾳ τῶν οὐρανῶν μείζων αὐτοῦ ἐστιν. ¹²Ἀπὸ δὲ τῶν ἡμερῶν Ἰωάννου τοῦ Βαπτιστοῦ ἕως ἄρτι ἡ βασιλεία τῶν οὐρανῶν βιάζεται, καὶ βιασταὶ ἄρπάζουσιν αὐτήν. ¹³Πάντες γὰρ οἱ προφῆται καὶ ὁ νόμος ἕως Ἰωάννου προεφήτευσαν. ¹⁴Καὶ εἰ

θέλητε δέξασθαι, αὐτός ἐστιν Ἡλίας ὁ μέλλων
 ἔρχεσθαι. ¹⁵Ὁ ἔχων ὅτα ἀκούειν ἀκουέτω.
¹⁶Τίμι δὲ ὁμοιώσω τὴν γενεὰν ταύτην ; ὁμοία
 ἐστὶ παιδίους ἐν ἀγοραῖς καθημένοις, καὶ
 προσφωνοῦσι τοῖς ἐταίροις αὐτῶν, ¹⁷καὶ λέγ-
 ονσιν· Ὑψήσαμεν ὑμῖν, καὶ οὐκ ὠρχήσασθε·
 ἐθρηνήσαμεν ὑμῖν, καὶ οὐκ ἐκόψασθε. ¹⁸Ἦλθε
 γὰρ Ἰωάννης μῆτε ἐσθίων, μῆτε πίνων· καὶ
 λέγουσι· Δαιμόνιον ἔχει. ¹⁹Ἦλθεν ὁ υἱὸς
 τοῦ ἀνθρώπου ἐσθίων καὶ πίνων· καὶ λέγουσιν·
 Ἰδοὺ, ἄνθρωπος φάγος καὶ οἰνοπότης, τελωνῶν
 φίλος καὶ ἁμαρτωλῶν· καὶ ἐδικαιώθη ἡ σοφία
 ἀπὸ τῶν τέκνων αὐτῆς. ²⁰Τότε ἤρξατο ὀνειδι-
 ζεῖν τὰς πόλεις, ἐν αἷς ἐγένοντο αἱ πλείσται
 δυνάμεις αὐτοῦ, ὅτι οὐ μετενόησαν. ²¹Οὐαὶ
 σοι Χοραζὶν, οὐαὶ σοι Βηθσαιδάν· ὅτι εἰ ἐν
 Τύρῳ καὶ Σιδῶνι ἐγένοντο αἱ δυνάμεις αἱ
 γενόμεναι ἐν ὑμῖν, πάλοι ἂν ἐν σάκκῳ καὶ
 σποδῷ μετενόησαν. ²²Πλὴν λέγω ὑμῖν·
 Τύρῳ καὶ Σιδῶνι ἀνεκτότερον ἔσται ἐν ἡμέρᾳ
 κρίσεως, ἢ ὑμῖν. ²³Καὶ σὺ Καπερναοὺμ, ἡ
 ἕως τοῦ οὐρανοῦ ὑψωθείσα, ἕως ἄδου κατα-
 βιβασθήσῃ· ὅτι εἰ ἐν Σοδομοῖς ἐγένοντο αἱ
 δυνάμεις αἱ γενόμεναι ἐν σοι, ἔμειναν ἂν μέχρι
 τῆς σήμερον· ²⁴πλὴν λέγω ὑμῖν, ὅτι γῇ Σοδόμ-
 ων ἀνεκτότερον ἔσται ἐν ἡμέρᾳ κρίσεως, ἢ

σοι. ²⁵Ἐν ἐκείνῳ τῷ καιρῷ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν· Ἐξομολογούμαί σοι, Πάτερ, κύριε τοῦ οὐρανοῦ καὶ τῆς γῆς, ὅτι ἀπέκρυψας ταῦτα ἀπὸ σοφῶν καὶ συνετῶν, καὶ ἀπέκάλυψας αὐτὰ νηπίοις. ²⁶Ναί, ὁ Πατήρ, ὅτι οὕτως ἐγένετο εὐδοκία ἔμπροσθέν σου. ²⁷Πάντα μοι παρεδόθη ὑπὸ τοῦ πατρός μου· καὶ οὐδεὶς ἐπιγινώσκει τὸν υἱόν, εἰ μὴ ὁ πατήρ· οὐδὲ τὸν πατέρα τις ἐπιγινώσκει, εἰ μὴ ὁ υἱός, καὶ ᾧ ἐὰν βούληται ὁ υἱὸς ἀποκαλύψαι. ²⁸Δεῦτε πρὸς με πάντες οἱ κοπιῶντες καὶ πεφορτισμένοι, καὶ γὰρ ἀναπαύσω ὑμᾶς. ²⁹Ἀρρατε τὸν ζυγόν μου ἐφ' ὑμᾶς, καὶ μάθετε ἀπ' ἐμοῦ· ὅτι πρᾶός εἰμι, καὶ ταπεινὸς τῇ καρδίᾳ· καὶ εὐρήσετε ἀνάπαυσιν ταῖς ψυχαῖς ὑμῶν. ³⁰Ὁ γὰρ ζυγός μου χρηστός, καὶ τὸ φορτίον μου ἐλαφρόν ἐστιν.

ΟΗΑΡ. XII. ἘΝ ἐκείνῳ τῷ καιρῷ ἐπορεύθη ὁ Ἰησοῦς τοῖς σάββασιν διὰ τῶν σπορίμων· οἱ δὲ μαθηταὶ αὐτοῦ ἐπείνασαν, καὶ ἤρξαντο τίλλειν στάχυν καὶ ἐσθίειν. ²Οἱ δὲ Φαρισαῖοι ἰδόντες εἶπον αὐτῷ· Ἰδοὺ, οἱ μαθηταὶ σου ποιοῦσιν ὃ οὐκ ἔξεστι ποιεῖν ἐν σαββάτῳ. ³Ὁ δὲ εἶπεν αὐτοῖς· Οὐκ ἀνέγνωτε τί ἐποίησε Δαβὶδ, ὅτε ἐπείνασε καὶ οἱ μετ' αὐτοῦ; ⁴πῶς εἰσῆλθεν εἰς τὸν οἶκον τοῦ Θεοῦ, καὶ

τοὺς ἄρτους τῆς προθέσεως ἔφαγεν, οὓς οὐκ ἐξὸν ἦν αὐτῷ φαγεῖν, οὐδὲ τοῖς μετ' αὐτοῦ, εἰ μὴ τοῖς ἱερεῦσι μόνοις; ⁵Ἡ οὐκ ἀνέγνωτε ἐν τῷ νόμῳ, ὅτι τοῖς σάββασιν οἱ ἱερεῖς ἐν τῷ ἱερῷ τὸ σάββατον βεβηλοῦσι, καὶ ἀναίτιοί εἰσι; ⁶Λέγω δὲ ὑμῖν, Ὅτι τοῦ ἱεροῦ μείζων ἐστὶν ὧδε· ⁷εἰ δὲ ἐγνώκετε, τί ἐστίν, Ἐλεον θέλω καὶ οὐ θυσίαν, οὐκ ἂν κατεδικάσατε τοὺς ἀναιτίους. ⁸Κύριος γάρ ἐστι τοῦ σαββάτου ὁ υἱὸς τοῦ ἀνθρώπου.

⁹Καὶ μεταβὰς ἐκεῖθεν, ἦλθεν εἰς τὴν συναγωγὴν αὐτῶν. ¹⁰Καὶ ἰδοὺ, ἄνθρωπος ἦν τὴν χεῖρα ἔχων ξηράν· καὶ ἐπηρώτησαν αὐτὸν, λέγοντες, Εἰ ἔξεστι τοῖς σάββασιν θεραπεύειν; ἵνα κατηγορήσωσιν αὐτοῦ. ¹¹Ὁ δὲ εἶπεν αὐτοῖς· Τίς ἐστὶ ἐξ ὑμῶν ἄνθρωπος, ὃς ἔξει πρόβατον ἐν, καὶ ἐὰν ἐμπέσῃ τοῦτο τοῖς σάββασιν εἰς βόθυνον, οὐχὶ κρατήσῃ αὐτὸ καὶ ἐγερεῖ; ¹²πόσῳ οὖν διαφέρει ἄνθρωπος προβάτου; ὥστε ἔξεστι τοῖς σάββασιν καλῶς ποιεῖν. ¹³Τότε λέγει τῷ ἀνθρώπῳ· Ἐκτεινον τὴν χεῖρά σου· καὶ ἐξέτεινε· καὶ ἀποκατεστάθῃ ὑγιής, ὡς ἡ ἄλλη. ¹⁴Οἱ δὲ Φαρισαῖοι συμβούλιον ἔλαβον κατ' αὐτοῦ ἐξελθόντες, ὅπως αὐτὸν ἀπολέσωσιν. ¹⁵Ὁ δὲ Ἰησοῦς γνοὺς ἀνεχώρησεν ἐκεῖθεν· καὶ ἠκολούθησαν αὐτῷ

ὄχλοι πολλοὶ, καὶ ἐθεράπευσεν αὐτοὺς πάντας.
 16 Καὶ ἐπέτίμησεν αὐτοῖς, ἵνα μὴ φανερὸν
 αὐτὸν ποιήσωσιν. 17 Ὅπως πληρωθῇ τὸ ῥηθὲν
 διὰ Ἡσαίου τοῦ προφήτου, λέγοντος· 18 Ἴδου,
 ὁ παῖς μου, ὃν ἠρέτισα, ὁ ἀγαπητός μου, εἰς
 ὃν εὐδόκησεν ἡ ψυχὴ μου. Θήσω τὸ πνεῦμά
 μου ἐπ' αὐτὸν, καὶ κρίσιν τοῖς ἔθνεσιν ἀπαγγελεῖ.
 19 Οὐκ ἐρίσει, οὐδὲ κραυγᾷσει, οὐδὲ
 ἀκούσει τις ἐν ταῖς πλατείαις τὴν φωνὴν
 αὐτοῦ. 20 Κάλαμον συντετριμμένον οὐ κατ-
 εἶξει, καὶ λῖνον τυφόμενον οὐ σβέσει, ἕως ἂν
 ἐκβάλλῃ· εἰς νίκος τὴν κρίσιν. 21 Καὶ τῷ
 ὀνόματι αὐτοῦ ἔθνη ἐλπιοῦσι.

22 ΤΟΤΕ προσηνέχθη αὐτῷ δαιμονιζόμενος,
 τυφλὸς καὶ κωφός· καὶ ἐθεράπευσεν αὐτὸν,
 ὥστε τὸν τυφλὸν καὶ κωφὸν καὶ λαλεῖν καὶ
 βλέπειν. 23 Καὶ ἐξίσταντο πάντες οἱ ὄχλοι,
 καὶ ἔλεγον· Μήτι οὗτός ἐστιν ὁ υἱὸς Δαβὶδ;
 24 Οἱ δὲ Φαρισαῖοι ἀκούσαντες, εἶπον· Οὗτος
 οὐκ ἐκβάλλει τὰ δαιμόνια, εἰ μὴ ἐν τῷ Βεελ-
 ζεβούβ ἄρχοντι τῶν δαιμονίων. 25 Εἰδὼς δὲ ὁ
 Ἰησοῦς τὰς ἐνθυμήσεις αὐτῶν, εἶπεν αὐτοῖς·
 Πᾶσα βασιλεία μερισθεῖσα καθ' ἑαυτῆς, ἐρημ-
 οῦται· καὶ πᾶσα πόλις ἢ οἰκία μερισθεῖσα
 καθ' ἑαυτῆς, οὐ σταθήσεται. 26 Καὶ εἰ ὁ
 Σατανᾶς τὸν Σατανᾶν ἐκβάλλει, ἐφ' ἑαυτὸν

ισαῖοι ἔλεγον· Ἐν τῷ ἄρχοντι τῶν δαιμονίων ἐκβάλλει τὰ δαιμόνια.

³⁵Καὶ περιῆγεν ὁ Ἰησοῦς τὰς πόλεις πάσας καὶ τὰς κώμας διδάσκων ἐν ταῖς συναγωγαῖς αὐτῶν, καὶ κηρύσσων τὸ εὐαγγέλιον τῆς βασιλείας, καὶ θεραπεύων πᾶσαν νόσον καὶ πᾶσαν μαλακίαν. ³⁶Ἰδὼν δὲ τοὺς ὄχλους ἐσπλαγχνίσθη περὶ αὐτῶν, ὅτι ἦσαν ἐσκυλμένοι καὶ ἐρριμμένοι, ὡσεὶ πρόβατα μὴ ἔχοντα ποιμένα. ³⁷Τότε λέγει τοῖς μαθηταῖς αὐτοῦ· Ὁ μὲν θερισμὸς πολὺς, οἱ δὲ ἐργάται ὀλίγοι. ³⁸Δεήθητε οὖν τοῦ κυρίου τοῦ θερισμοῦ, ὅπως ἐκβάλῃ ἐργάτας εἰς τὸν θερισμὸν αὐτοῦ.

CHAP. X. ¹ΚΑΙ προσκαλεσάμενος τοὺς δώδεκα μαθητὰς αὐτοῦ ἔδωκεν αὐτοῖς ἐξουσίαν πνεύματων ἀκαθάρτων, ὥστε ἐκβάλλειν αὐτὰ, καὶ θεραπεύειν πᾶσαν νόσον καὶ πᾶσαν μαλακίαν. ²Τῶν δὲ δώδεκα ἀποστόλων τὰ ὀνόματά ἐστι ταῦτα· πρῶτος Σίμων ὁ λεγόμενος Πέτρος, καὶ Ἀνδρέας ὁ ἀδελφὸς αὐτοῦ· Ἰάκωβος ὁ τοῦ Ζεβεδαίου, καὶ Ἰωάννης ὁ ἀδελφὸς αὐτοῦ· ³Φίλιππος καὶ Βαρθολομαῖος· Θωμᾶς καὶ Ματθαῖος ὁ τελώνης· Ἰάκωβος ὁ τοῦ Ἀλφαίου, καὶ Λεββαῖος ὁ ἐπικληθεὶς Θαδδαῖος· ⁴Σίμων ὁ Κανανίτης, καὶ Ἰούδας ὁ Ἰσκαριώτης, ὁ καὶ παραδοὺς αὐτόν.

⁵Τούτους τοὺς δώδεκα ἀπέστειλεν ὁ Ἰησοῦς, παραγγείλας αὐτοῖς, λέγων· Ἐἰς ὁδὸν ἐθνῶν μὴ ἀπέλθῃτε, καὶ εἰς πόλιν Σαμαρειτῶν μὴ εἰσέλθῃτε. ⁶Πορεύεσθε δὲ μᾶλλον πρὸς τὰ πρόβατα τὰ ἀπολωλότα οἴκου Ἰσραὴλ. ⁷Πορευόμενοι δὲ κηρύσσετε, λέγοντες· "Οτι ἤγγικεν ἡ βασιλεία τῶν οὐρανῶν. ⁸Ἀσθενοῦντας θεραπεύετε, νεκροὺς ἐγείρετε, λεπροὺς καθαρίζετε, δαιμόνια ἐκβάλλετε· δωρεὰν ἐλάβετε, δωρεὰν δότε. ⁹Μὴ κτήσησθε χρυσόν, μηδὲ ἄργυρον, μηδὲ χαλκὸν εἰς τὰς ζῶνας ὑμῶν. ¹⁰μὴ πῆραν εἰς ὁδόν, μηδὲ δύο χιτῶνας, μηδὲ ὑποδήματα, μηδὲ ῥάβδον· ἄξιος γὰρ ὁ ἐργάτης τῆς τροφῆς αὐτοῦ ἐστίν. ¹¹Εἰς ἣν δ' ἂν πόλιν ἢ κώμην εἰσέλθῃτε, ἐξετάσατε τίς ἐν αὐτῇ ἄξιός ἐστι· κακεῖ μείνατε ἕως ἂν ἐξέλθῃτε. ¹²Εἰσερχόμενοι δὲ εἰς τὴν οἰκίαν ἀσπάσασθε αὐτήν. ¹³Καὶ ἐὰν μὲν ᾖ ἡ οἰκία ἁγία, ἐλθέτω ἡ εἰρήνη ὑμῶν ἐπ' αὐτήν· ἐὰν δὲ μὴ ᾖ ἁγία, ἡ εἰρήνη ὑμῶν πρὸς ὑμᾶς ἐπιστραφήτω. ¹⁴Καὶ ὅς ἐὰν μὴ δέξηται ὑμᾶς, μηδὲ ἀκούσῃ τοὺς λόγους ὑμῶν, ἐξερχόμενοι τῆς οἰκίας ἢ τῆς πόλεως ἐκεῖνης ἐκτινάξατε τὸν κονιορτὸν τῶν ποδῶν ὑμῶν. ¹⁵Ἀμὴν λέγω ὑμῖν, ἀνεκτότερον ἔσται γῇ Σοδόμων καὶ Γομόρρων ἐν ἡμέρᾳ κρίσεως, ἢ τῇ πόλει ἐκείνῃ.

¹⁶Ἰδοὺ ἐγὼ ἀποστέλλω ὑμᾶς ὡς πρόβατα
ἐν μέσῳ λύκων· γίνεσθε οὖν φρόνιμοι ὡς οἱ
ὄφεις, καὶ ἀκέραιοι ὡς αἱ περιστρεφαί. ¹⁷Προσ-
έχετε δὲ ἀπὸ τῶν ἀνθρώπων· παραδώσουσι
γὰρ ὑμᾶς εἰς συνέδρια, καὶ ἐν ταῖς συναγωγαῖς
αὐτῶν μαστιγώσουσιν ὑμᾶς. ¹⁸Καὶ ἐπὶ ἡγε-
μόνας δὲ καὶ βασιλεῖς ἀχθήσεσθε ἕνεκεν ἐμοῦ
εἰς μαρτύριον αὐτοῖς καὶ τοῖς ἔθνεσιν. ¹⁹Ὅταν
δὲ παραδιδῶσιν ὑμᾶς, μὴ μεριμνήσητε πῶς, ἢ
τί, λαλήσητε· δοθήσεται γὰρ ὑμῖν ἐν ἐκείνῃ
τῇ ὥρᾳ τί λαλήσετε. ²⁰Οὐ γὰρ ὑμεῖς ἐστε οἱ
λαλοῦντες, ἀλλὰ τὸ πνεῦμα τοῦ πατρὸς ὑμῶν
τὸ λαλοῦν ἐν ὑμῖν. ²¹Παραδώσει δὲ ἀδελφὸς
ἀδελφὸν εἰς θάνατον, καὶ πατὴρ τέκνον· καὶ
ἐπαναστήσονται τέκνα ἐπὶ γονεῖς, καὶ θανατ-
ώσουσιν αὐτούς. ²²Καὶ ἔσεσθε μισούμενοι ὑπὸ
πάντων διὰ τὸ ὄνομά μου· ὁ δὲ ὑπομείνας εἰς
τέλος οὗτος σωθήσεται. ²³Ὅταν δὲ διώκωσιν
ὑμᾶς ἐν τῇ πόλει ταύτῃ, φεύγετε εἰς τὴν
[ἐτέραν· κἂν ἐκ ταύτης διώκωσιν ὑμᾶς, φεύγε-
τε εἰς τὴν] ἄλλην. Ἀμὴν γὰρ λέγω ὑμῖν,
Οὐ μὴ τελέσητε τὰς πόλεις τοῦ Ἰσραὴλ, ἕως
ἂν ἔλθῃ ὁ υἱὸς τοῦ ἀνθρώπου. ²⁴Οὗτος ἔστι
μαθητὴς ὑπὲρ τὸν διδάσκαλον, οὐδὲ δοῦλος
ὑπὲρ τὸν κύριον αὐτοῦ. ²⁵Ἀρκετὸν τῷ μαθητῇ,
ἵνα γένηται ὡς ὁ διδάσκαλος αὐτοῦ, καὶ ὁ

δοῦλος ὡς ὁ κύριος αὐτοῦ· εἰ τὸν οἰκοδεσπότην Βεελζεβούβ ἐπεκάλεσαν, πόσῳ μᾶλλον τοὺς οἰκιακοὺς αὐτοῦ ; ²⁶Μὴ οὖν φοβηθῆτε αὐτούς· οὐδὲν γάρ ἐστι κεκαλυμμένον, ὃ οὐκ ἀποκαλυφθήσεται, καὶ κρυπτόν, ὃ οὐ γνωσθήσεται. ²⁷Ὁ λέγω ὑμῖν ἐν τῇ σκοτίᾳ, εἶπατε ἐν τῷ φωτί· καὶ ὃ εἰς τὸ οὐς ἀκούετε, κηρύξατε ἐπὶ τῶν δωματίων. ²⁸Καὶ μὴ φοβεῖσθε ἀπὸ τῶν ἀποκτενόντων τὸ σῶμα, τὴν δὲ ψυχὴν μὴ δυναμένων ἀποκτείνει· φοβήθητε δὲ μᾶλλον τὸν δυνάμενον καὶ ψυχὴν καὶ σῶμα ἀπολέσαι ἐν Γεέννῃ. ²⁹Οὐχὶ δύο στρουθία ἀσσαρίου πωλεῖται ; καὶ ἐν ἑξ αὐτῶν οὐ πεσεῖται ἐπὶ τὴν γῆν ἄνευ τοῦ πατρὸς ὑμῶν ; ³⁰Τμῶν δὲ καὶ αἱ τρίχες τῆς κεφαλῆς πᾶσαι ἡριθμημέναι εἰσὶ. ³¹Μὴ οὖν φοβήθητε πολλῶν στρουθίων διαφέρετε ὑμεῖς. ³²Πᾶς οὖν ὅστις ὁμολογήσῃ ἐν ἐμοὶ ἔμπροσθεν τῶν ἀνθρώπων, ὁμολογήσω καὶ ἐγὼ ἐν αὐτῷ ἔμπροσθεν τοῦ πατρὸς μου τοῦ ἐν οὐρανοῖς. ³³Ὅστις δ' ἂν ἀρνήσῃται με ἔμπροσθεν τῶν ἀνθρώπων, ἀρνήσομαι αὐτὸν καὶ ἐγὼ ἔμπροσθεν τοῦ πατρὸς μου τοῦ ἐν οὐρανοῖς. ³⁴Μὴ νομίσητε ὅτι ἦλθον βαλεῖν εἰρήνην ἐπὶ τὴν γῆν· οὐκ ἦλθον βαλεῖν εἰρήνην ἀλλὰ μάχαιραν. ³⁵Ἦλθον γὰρ διχάσαι ἄνθρωπον κατὰ τοῦ πατρὸς αὐτοῦ, καὶ θυγατέρα κατὰ

τῆς μητρὸς αὐτῆς, καὶ νύμφην κατὰ τῆς πενθε-
 ᾶς αὐτῆς· ³⁶καὶ ἐχθροὶ τοῦ ἀνθρώπου οἱ
 οἰκιακοὶ αὐτοῦ. ³⁷Ὁ φιλῶν πατέρα ἢ μητέρα
 ὑπὲρ ἐμὲ οὐκ ἔστι μου ἄξιος· καὶ ὁ φιλῶν
 υἱὸν ἢ θυγατέρα ὑπὲρ ἐμὲ οὐκ ἔστι μου ἄξιος.
³⁸Καὶ ὃς οὐ λαμβάνει τὸν σταυρὸν αὐτοῦ, καὶ
 ἀκολουθεῖ ὀπίσω μου, οὐκ ἔστι μου ἄξιος. ³⁹Ὁ
 εὐρὼν τὴν ψυχὴν αὐτοῦ ἀπολέσει αὐτήν· καὶ
 ὁ ἀπολέσας τὴν ψυχὴν αὐτοῦ ἔνεκεν ἐμοῦ
 εὐρήσει αὐτήν. ⁴⁰Ὁ δεχόμενος ὑμᾶς ἐμὲ
 δέχεται· καὶ ὁ ἐμὲ δεχόμενος δέχεται τὸν
 ἀποστείλαντά με. ⁴¹Ὁ δεχόμενος προφήτην
 εἰς ὄνομα προφήτου μισθὸν προφήτου λήψ-
 εται· καὶ ὁ δεχόμενος δίκαιον εἰς ὄνομα δικαίου
 μισθὸν δικαίου λήψεται. ⁴²Καὶ ὃς ἂν ποτίσῃ
 ἓνα τῶν μικρῶν τούτων ποτήριον ψυχροῦ
 μόνον, εἰς ὄνομα μαθητοῦ, ἀμὴν λέγω ὑμῖν, οὐ
 μὴ ἀπολέσῃ τὸν μισθὸν αὐτοῦ.

CHAP. XI. 1 **ΚΑΙ** ἐγένετο ὅτε ἐτέλεσεν ὁ
 Ἰησοῦς διατάσσων τοῖς δώδεκα μαθηταῖς
 αὐτοῦ, μετέβη ἐκεῖθεν, τοῦ διδάσκειν καὶ
 κηρύσσειν ἐν ταῖς πόλεσιν αὐτῶν.

²Ὁ δὲ Ἰωάννης ἀκούσας ἐν τῷ δεσμωτηρίῳ
 τὰ ἔργα τοῦ Χριστοῦ, πέμψας δύο τῶν μαθ-
 ητῶν αὐτοῦ, ³εἶπεν αὐτῷ· Σὺ εἰ ὁ ἐρχόμενος,
 ἢ ἕτερον προσδοκῶμεν; ⁴καὶ ἀποκριθεὶς ὁ

Ἰησοῦς εἶπεν αὐτοῖς· Πορευθέντες ἀπαγγείλατε Ἰωάννῃ, ὃ ἀκούετε καὶ βλέπετε. ⁵Τυφλοὶ ἀναβλέπουσιν, καὶ χωλοὶ περιπατοῦσι· λεπροὶ καθαρίζονται, καὶ κωφοὶ ἀκούουσι· νεκροὶ ἐγείρονται, καὶ πτωχοὶ εὐαγγελίζονται· ⁶καὶ μακάριός ἐστιν, ὃς ἐὰν μὴ σκανδαλισθῇ ἐν ἐμοί. ⁷Τούτων δὲ πορευομένων, ἤρξατο ὁ Ἰησοῦς λέγειν τοῖς ὄχλοις περὶ Ἰωάννου· Τί ἐξήλθετε εἰς τὴν ἔρημον θεάσασθαι; κάλαμον ὑπὸ ἀνέμου σαλευόμενον; ⁸Ἀλλὰ τί ἐξήλθετε ἰδεῖν; ἄνθρωπον ἐν μαλακοῖς ἱματίοις ἡμφιεσμένον; ἰδοὺ, οἱ τὰ μαλακὰ φοροῦντες ἐν τοῖς οἴκοις τῶν βασιλέων εἰσίν. ⁹Ἀλλὰ τί ἐξήλθετε ἰδεῖν; προφήτην; ναὶ, λέγω ὑμῖν, καὶ περισσότερον προφήτου. ¹⁰Οὗτος γάρ ἐστι περὶ οὗ γέγραπται· Ἰδοὺ, ἐγὼ ἀποστέλλω τὸν ἄγγελόν μου πρὸ προσώπου σου, ὃς κατασκευάσει τὴν ὁδόν σου ἔμπροσθέν σου. ¹¹Ἀμὴν λέγω ὑμῖν, οὐκ ἐγήγερται ἐν γεννητοῖς γυναικῶν μείζων Ἰωάννου τοῦ Βαπτιστοῦ· ὃ δὲ μικρότερος ἐν τῇ βασιλείᾳ τῶν οὐρανῶν μείζων αὐτοῦ ἐστιν. ¹²Ἀπὸ δὲ τῶν ἡμερῶν Ἰωάννου τοῦ Βαπτιστοῦ ἕως ἄρτι ἡ βασιλεία τῶν οὐρανῶν βιάζεται, καὶ βιασταὶ ἀρπάζουσιν αὐτήν. ¹³Πάντες γὰρ οἱ προφῆται καὶ ὁ νόμος ἕως Ἰωάννου προεφήτευσαν. ¹⁴Καὶ εἰ

θέλητε δέξασθαι, αὐτός ἐστιν Ἡλίας ὁ μέλλων
 ἔρχεσθαι. ¹⁵Ὁ ἔχων ὦτα ἀκούειν ἀκουέτω.
¹⁶Τίνι δὲ ὁμοιώσω τὴν γενεὰν ταύτην; ὁμοία
 ἐστὶ παιδίοις ἐν ἀγοραῖς καθημένοις, καὶ
 προσφωνοῦσι τοῖς ἐταίροις αὐτῶν, ¹⁷καὶ λέγ-
 ουσιν· Ἡὐλῆσαμεν ὑμῖν, καὶ οὐκ ὠρχήσασθε·
 ἐβρηνήσαμεν ὑμῖν, καὶ οὐκ ἐκόψασθε. ¹⁸Ἦλθε
 γὰρ Ἰωάννης μήτε ἐσθίων, μήτε πίνων· καὶ
 λέγουσι· Δαιμόνιον ἔχει. ¹⁹Ἦλθεν ὁ υἱὸς
 τοῦ ἀνθρώπου ἐσθίων καὶ πίνων· καὶ λέγουσιν·
 Ἰδοὺ, ἄνθρωπος φάγος καὶ οἰνοπότης, τελωνῶν
 φίλος καὶ ἁμαρτωλῶν· καὶ ἐδικαιώθη ἡ σοφία
 ἀπὸ τῶν τέκνων αὐτῆς. ²⁰Τότε ἤρξατο ὀνειδι-
 ζειν τὰς πόλεις, ἐν αἷς ἐγένοντο αἱ πλεῖσται
 δυνάμεις αὐτοῦ, ὅτι οὐ μετενόησαν. ²¹Οὐαὶ
 σοι Χοραζὶν, οὐαὶ σοι Βηθσαϊδάν· ὅτι εἰ ἐν
 Τύρῳ καὶ Σιδῶνι ἐγένοντο αἱ δυνάμεις αἱ
 γινόμεναι ἐν ὑμῖν, πάλοι ἂν ἐν σάκκῳ καὶ
 σποδῷ μετενόησαν. ²²Πλὴν λέγω ὑμῖν
 Τύρῳ καὶ Σιδῶνι ἀνεκτότερον ἔσται ἐν ἡμέρᾳ
 κρίσεως, ἢ ὑμῖν. ²³Καὶ σὺ Καπερναοὺμ, ἡ
 ἕως τοῦ οὐρανοῦ ὑψωθείσα, ἕως ἄβου κατα-
 βιβασθήσῃ· ὅτι εἰ ἐν Σοδόμοις ἐγένοντο αἱ
 δυνάμεις αἱ γινόμεναι ἐν σοὶ, ἔμειναν ἂν μέχρι
 τῆς σήμερον· ²⁴πλὴν λέγω ὑμῖν, ὅτι γῇ Σοδόμ-
 ων ἀνεκτότερον ἔσται ἐν ἡμέρᾳ κρίσεως, ἢ

σοι. ²⁵Ἐν ἐκείνῳ τῷ καιρῷ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν· Ἐξομολογοῦμαί σοι, Πάτερ, κύριε τοῦ οὐρανοῦ καὶ τῆς γῆς, ὅτι ἀπέκρυψας ταῦτα ἀπὸ σοφῶν καὶ συνετῶν, καὶ ἀπεκάλυψας αὐτὰ νηπίοις. ²⁶Ναί, ὁ Πατήρ, ὅτι οὕτως ἐγένετο εὐδοκία ἔμπροσθέν σου. ²⁷Πάντα μοι παρεδόθη ὑπὸ τοῦ πατρός μου· καὶ οὐδεὶς ἐπυγινώσκει τὸν υἱὸν, εἰ μὴ ὁ πατήρ· οὐδὲ τὸν πατέρα τις ἐπυγινώσκει, εἰ μὴ ὁ υἱός, καὶ ᾧ ἐὰν βούληται ὁ υἱὸς ἀποκαλύψαι. ²⁸Δεῦτε πρὸς με πάντες οἱ κοπιῶντες καὶ πεφορτισμένοι, καὶ γὰρ ἀναπαύσω ὑμᾶς. ²⁹Ἄρατε τὸν ζυγὸν μου ἐφ' ὑμᾶς, καὶ μάθετε ἀπ' ἐμοῦ· ὅτι πρᾶός εἰμι, καὶ ταπεινὸς τῇ καρδίᾳ· καὶ εὐρήσετε ἀνάπαυσιν ταῖς ψυχαῖς ὑμῶν. ³⁰Ὁ γὰρ ζυγός μου χρηστός, καὶ τὸ φορτίον μου ἐλαφρόν ἐστιν.

ΟΗΑΡ. XII. ἘΝ ἐκείνῳ τῷ καιρῷ ἐπορεύθη ὁ Ἰησοῦς τοῖς σάββασιν διὰ τῶν σπορίμων· οἱ δὲ μαθηταὶ αὐτοῦ ἐπείνασαν, καὶ ἤρξαντο τίλλειν στάχυν καὶ ἐσθίειν. ²Οἱ δὲ Φαρισαῖοι ἰδόντες εἶπον αὐτῷ· Ἰδοὺ, οἱ μαθηταί σου ποιοῦσιν ὃ οὐκ ἔξεστι ποιεῖν ἐν σαββάτῳ. ³Ὁ δὲ εἶπεν αὐτοῖς· Οὐκ ἀνέγνωτε τί ἐποίησε Δαβὶδ, ὅτε ἐπείνασε καὶ οἱ μετ' αὐτοῦ; ⁴πῶς εἰσῆλθεν εἰς τὸν οἶκον τοῦ Θεοῦ, καὶ

τοὺς ἄρτους τῆς προθέσεως ἔφαγεν, οὓς οὐκ ἔξον ἦν αὐτῷ φαγεῖν, οὐδὲ τοῖς μετ' αὐτοῦ, εἰ μὴ τοῖς ἱερεῦσι μόνοις; ⁵Ἡ οὐκ ἀνέγνωτε ἐν τῷ νόμῳ, ὅτι τοῖς σάββασιν οἱ ἱερεῖς ἐν τῷ ἱερῷ τὸ σάββατον βεβηλοῦσι, καὶ ἀναίτιοί εἰσι; ⁶Λέγω δὲ ὑμῖν, Ὅτι τοῦ ἱεροῦ μείζων ἐστὶν ὧδε· ⁷εἰ δὲ ἐγνώκετε, τί ἐστίν, Ἐλεον θέλω καὶ οὐ θυσίαν, οὐκ ἂν κατεδικάσατε τοὺς ἀναιτίους. ⁸Κύριος γάρ ἐστι τοῦ σαββάτου ὁ υἱὸς τοῦ ἀνθρώπου.

⁹Καὶ μεταβὰς ἐκεῖθεν, ἦλθεν εἰς τὴν συναγωγὴν αὐτῶν. ¹⁰Καὶ ἰδοὺ, ἄνθρωπος ἦν τὴν χεῖρα ἔχων ξηράν· καὶ ἐπηρώτησαν αὐτὸν, λέγοντες, Εἰ ἔξεστι τοῖς σάββασιν θεραπεύειν; ἵνα κατηγορήσωσιν αὐτοῦ. ¹¹Ὁ δὲ εἶπεν αὐτοῖς· Τίς ἐστὶ ἐξ ὑμῶν ἄνθρωπος, ὃς ἔξει πρόβατον ἐν, καὶ ἐὰν ἐμπέσῃ τοῦτο τοῖς σάββασιν εἰς βόθυνον, οὐχὶ κρατήσῃ αὐτὸ καὶ ἐγερεῖ; ¹²πόσω οὖν διαφέρει ἄνθρωπος προβάτου; ὥστε ἔξεστι τοῖς σάββασιν καλῶς ποιεῖν. ¹³Τότε λέγει τῷ ἀνθρώπῳ· Ἐκτεινον τὴν χεῖρά σου· καὶ ἐξέτεινε· καὶ ἀποκατεστάθη ὑγιής, ὡς ἡ ἄλλη. ¹⁴Οἱ δὲ Φαρισαῖοι συμβούλιον ἔλαβον κατ' αὐτοῦ ἐξελθόντες, ὅπως αὐτὸν ἀπολέσωσιν. ¹⁵Ὁ δὲ Ἰησοῦς γνοὺς ἀνεχώρησεν ἐκεῖθεν· καὶ ἠκολούθησαν αὐτῷ

ὄχλοι πολλοὶ, καὶ ἐθεράπευσεν αὐτοὺς πάντας.
 16 Καὶ ἐπέτίμησεν αὐτοῖς, ἵνα μὴ φανερὸν
 αὐτὸν ποιήσωσιν. 17 Ὅπως πληρωθῇ τὸ ῥηθὲν
 διὰ Ἡσαίου τοῦ προφήτου, λέγοντος· 18 Ἴδου,
 ὁ παῖς μου, ὃν ἡρέτισα, ὁ ἀγαπητός μου, εἰς
 ὃν εὐδόκησεν ἡ ψυχὴ μου. Θήσω τὸ πνεῦμά
 μου ἐπ' αὐτὸν, καὶ κρίσιν τοῖς ἔθνεσιν ἀπαγγελεῖ.
 19 Οὐκ ἐρίσει, οὐδὲ κραυγάσει, οὐδὲ
 ἀκούσει τις ἐν ταῖς πλατείαις τὴν φωνὴν
 αὐτοῦ. 20 Κάλαμον συντετριμμένον οὐ κατ-
 εάξει, καὶ λῖνον τυφόμενον οὐ σβέσει, ἕως ἂν
 ἐκβάλῃ· εἰς νίκος τὴν κρίσιν. 21 Καὶ τῷ
 ὀνόματι αὐτοῦ ἔθνη ἐλπιοῦσι.

22 ΤΟΤΕ προσηνέχθη αὐτῷ δαιμονιζόμενος,
 τυφλὸς καὶ κωφός· καὶ ἐθεράπευσεν αὐτὸν,
 ὥστε τὸν τυφλὸν καὶ κωφὸν καὶ λαλεῖν καὶ
 βλέπειν. 23 Καὶ ἐξίσταντο πάντες οἱ ὄχλοι,
 καὶ ἔλεγον· Μήτι οὗτός ἐστιν ὁ υἱὸς Δαβὶδ;
 24 Οἱ δὲ Φαρισαῖοι ἀκούσαντες, εἶπον Οὗτος
 οὐκ ἐκβάλλει τὰ δαιμόνια, εἰ μὴ ἐν τῷ Βεελ-
 ζεβούβ ἄρχοντι τῶν δαιμονίων. 25 Εἰδὼς δὲ ὁ
 Ἰησοῦς τὰς ἐνθυμήσεις αὐτῶν, εἶπεν αὐτοῖς·
 Πᾶσα βασιλεία μερισθεῖσα καθ' ἑαυτῆς, ἐρημ-
 οὔται· καὶ πᾶσα πόλις ἢ οἰκία μερισθεῖσα
 καθ' ἑαυτῆς, οὐ σταθήσεται. 26 Καὶ εἰ ὁ
 Σατανᾶς τὸν Σατανᾶν ἐκβάλλει, ἐφ' ἑαυτὸν

ἐμερίσθη· πῶς οὖν σταθήσεται ἡ βασιλεία αὐτοῦ ; ²⁷Καὶ εἰ ἐγὼ ἐν Βεελζεβοῦβ ἐκβάλλω τὰ δαιμόνια, οἱ υἱοὶ ὑμῶν ἐν τίνι ἐκβάλλουσι ; διὰ τοῦτο αὐτοὶ ὑμῶν ἔσονται κριταί. ²⁸Εἰ δὲ ἐν Πνεύματι Θεοῦ ἐγὼ ἐκβάλλω τὰ δαιμόνια, ἄρα ἔφθασεν ἐφ' ὑμᾶς ἡ βασιλεία τοῦ Θεοῦ. ²⁹Ἡ πῶς δύναται τις εἰσελθεῖν εἰς τὴν οἰκίαν τοῦ ἰσχυροῦ, καὶ τὰ σκεύη αὐτοῦ διαρπάσαι, ἐὰν μὴ πρῶτον δῇσῃ τὸν ἰσχυρόν ; καὶ τότε τὴν οἰκίαν αὐτοῦ διαρπάσει. ³⁰Ὁ μὴ ὦν μετ' ἐμοῦ κατ' ἐμοῦ ἐστὶ καὶ ὁ μὴ συνάγων μετ' ἐμοῦ σκορπίζει. ³¹Διὰ τοῦτο λέγω ὑμῖν Πᾶσα ἁμαρτία καὶ βλασφημία ἀφεθήσεται τοῖς ἀνθρώποις· ἡ δὲ τοῦ Πνεύματος βλασφημία οὐκ ἀφεθήσεται τοῖς ἀνθρώποις. ³²Καὶ ὃς ἂν εἴπῃ λόγον κατὰ τοῦ υἱοῦ τοῦ ἀνθρώπου, ἀφεθήσεται αὐτῷ· ὃς δ' ἂν εἴπῃ κατὰ τοῦ Πνεύματος τοῦ ἁγίου, οὐκ ἀφεθήσεται αὐτῷ, οὔτε ἐν τούτῳ τῷ αἰῶνι, οὔτε ἐν τῷ μέλλοντι. ³³Ἡ ποιήσατε τὸ δένδρον καλόν, καὶ τὸν καρπὸν αὐτοῦ καλόν· ἢ ποιήσατε τὸ δένδρον σαπρὸν, καὶ τὸν καρπὸν αὐτοῦ σαπρὸν· ἐκ γὰρ τοῦ καρποῦ τὸ δένδρον γινώσκεται. ³⁴Γεννήματα ἐχιδνῶν, πῶς δύνασθε ἀγαθὰ λαλεῖν, πονηροὶ ὄντες ; ἐκ γὰρ τοῦ περισσεύματος τῆς καρδίας τὸ στόμα λαλεῖ. ³⁵Ὁ ἀγαθὸς

ἄνθρωπος ἐκ τοῦ ἀγαθοῦ θησαυροῦ ἐκβάλλει τὰ ἀγαθὰ· καὶ ὁ πονηρὸς ἄνθρωπος ἐκ τοῦ πονηροῦ θησαυροῦ ἐκβάλλει πονηρά. ³⁶ Λέγω δὲ ὑμῖν, ὅτι πᾶν ῥήμα ἀργὸν, ὃ ἐὰν λαλήσωσιν οἱ ἄνθρωποι, ἀποδώσουσι περὶ αὐτοῦ λόγον ἐν ἡμέρᾳ κρίσεως. ³⁷ Ἐκ γὰρ τῶν λόγων σου δικαιοθήσῃ, καὶ ἐκ τῶν λόγων σου καταδικασθήσῃ.

³⁸ Τότε ἀπεκρίθησάν τινες τῶν Γραμματέων καὶ Φαρισαίων, λέγοντες· Διδάσκαλε, θέλομεν ἀπὸ σοῦ σημεῖον ἰδεῖν. ³⁹ Ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς· Γενεὰ πονηρὰ καὶ μοιχαλὶς σημεῖον ἐπιζητεῖ· καὶ σημεῖον οὐ δοθήσεται αὐτῇ, εἰ μὴ τὸ σημεῖον Ἰωνᾶ τοῦ προφήτου. ⁴⁰ Ὡσπερ γὰρ ἦν Ἰωνᾶς ἐν τῇ κοιλίᾳ τοῦ κήτους τρεῖς ἡμέρας καὶ τρεῖς νύκτας, οὕτως ἔσται ὁ υἱὸς τοῦ ἀνθρώπου ἐν τῇ καρδίᾳ τῆς γῆς τρεῖς ἡμέρας καὶ τρεῖς νύκτας. ⁴¹ Ἄνδρες Νινευῖται ἀναστήσονται ἐν τῇ κρίσει μετὰ τῆς γενεᾶς ταύτης, καὶ κατακρινούσιν αὐτήν· ὅτι μετενόησαν εἰς τὸ κήρυγμα Ἰωνᾶ· καὶ ἰδοὺ, πλείον Ἰωνᾶ ὧδε. ⁴² Βασίλισσα νότου ἐγεγερθήσεται ἐν τῇ κρίσει μετὰ τῆς γενεᾶς ταύτης, καὶ κατακρινεῖ αὐτήν· ὅτι ἦλθεν ἐκ τῶν περάτων τῆς γῆς ἀκοῦσαι τὴν σοφίαν Σολομῶντος· καὶ ἰδοὺ, πλείον Σολομῶντος ὧδε.

43^ο Όταν δὲ τὸ ἀκάθαρτον πνεῦμα ἐξέλθῃ ἀπὸ τοῦ ἀνθρώπου, διέρχεται δι' ἀνύδρων τόπων, ζητοῦν ἀνάπαυσιν, καὶ οὐχ εὐρίσκει. 44^ο Τότε λέγει· Ἐπιστρέψω εἰς τὸν οἶκόν μου, ὅθεν ἐξῆλθον. Καὶ ἐλθὼν εὐρίσκει σχολάζοντα, σεσαρωμένον, καὶ κεκοσμημένον. 45^ο Τότε πορεύεται, καὶ παραλαμβάνει μεθ' ἑαυτοῦ ἑπτὰ ἕτερα πνεύματα, πονηρότερα ἑαυτοῦ, καὶ εἰσελθόντα κατοικεῖ ἐκεῖ· καὶ γίνεται τὰ ἔσχατα τοῦ ἀνθρώπου ἐκείνου χεῖρονα τῶν πρώτων. Οὕτως ἔσται καὶ τῇ γενεᾷ ταύτῃ τῇ πονηρᾷ.

46^ο Ἐτι δὲ αὐτοῦ λαλοῦντος τοῖς ὄχλοις, ἰδοὺ, ἡ μήτηρ καὶ οἱ ἀδελφοὶ αὐτοῦ εἰστήκεισαν ἔξω, ζητοῦντες αὐτῷ λαλήσαι. 47^ο Εἶπε δέ τις αὐτῷ· Ἴδου, ἡ μήτηρ σου καὶ οἱ ἀδελφοί σου ἔξω ἐστήκασι, ζητοῦντές σοι λαλήσαι. 48^ο Ὁ δὲ ἀποκριθεὶς εἶπε τῷ εἰπόντι αὐτῷ· Τίς ἐστὶν ἡ μήτηρ μου, καὶ τίνες εἰσὶν οἱ ἀδελφοί μου ; 49^ο καὶ ἐκτείνας τὴν χεῖρα αὐτοῦ ἐπὶ τοὺς μαθητὰς αὐτοῦ εἶπεν· Ἴδου, ἡ μήτηρ μου, καὶ οἱ ἀδελφοί μου. 50^ο Ὅστις γὰρ ἂν ποιήσῃ τὸ θέλημα τοῦ πατρὸς μου τοῦ ἐν οὐρανοῖς, αὐτός μου ἀδελφὸς καὶ ἀδελφὴ καὶ μήτηρ ἐστίν.

CHAP. XIII. 1^ο ἘΝ δὲ τῇ ἡμέρᾳ ἐκείνῃ ἐξελθὼν ὁ Ἰησοῦς ἀπὸ τῆς οἰκίας, ἐκάθητο παρὰ

τὴν θάλασσαν. ²Καὶ συνήχθησαν πρὸς αὐτὸν ὄχλοι πολλοὶ, ὥστε αὐτὸν εἰς τὸ πλοῖον ἐμβάντα καθῆσθαι· καὶ πᾶς ὁ ὄχλος ἐπὶ τὸν αἰγιαλὸν εἰστήκει. ³Καὶ ἐλάλησεν αὐτοῖς πολλὰ ἐν παραβολαῖς, λέγων· Ἴδου, ἐξῆλθεν ὁ σπείρων τοῦ σπείρειν. ⁴Καὶ ἐν τῷ σπείρειν αὐτὸν, ὃ μὲν ἔπεσε παρὰ τὴν ὁδὸν· καὶ ἦλθε τὰ πετεινὰ, καὶ κατέφαγεν αὐτά. ⁵Ἄλλα δὲ ἔπεσεν ἐπὶ τὰ πετρώδη, ὅπου οὐκ εἶχε γῆν πολλήν· καὶ εὐθέως ἐξανέτειλε, διὰ τὸ μὴ ἔχειν βάθος γῆς· ⁶ἡλίου δὲ ἀνατείλαντος, ἐκαυματίσθη, καὶ διὰ τὸ μὴ ἔχειν ῥίζαν ἐξηράνθη. ⁷Ἄλλα δὲ ἔπεσεν ἐπὶ τὰς ἀκάνθας· καὶ ἀνέβησαν αἱ ἄκανθαι, καὶ ἀπέπνιξαν αὐτά. ⁸Ἄλλα δὲ ἔπεσεν ἐπὶ τὴν γῆν τὴν καλήν· καὶ ἐδίδου καρπὸν, ὃ μὲν ἑκατὸν, ὃ δὲ ἐξήκοντα, ὃ δὲ τριάκοντα. ⁹Ὁ ἔχων ὦτα ἀκούειν ἀκουέτω. ¹⁰Καὶ προσελθόντες οἱ μαθηταί, εἶπον αὐτῷ· Διατί ἐν παραβολαῖς λαλεῖς αὐτοῖς; ¹¹Ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς· Ὅτι ὑμῖν δέδοται γινῶναι τὰ μυστήρια τῆς βασιλείας τῶν οὐρανῶν, ἐκείνοις δὲ οὐ δέδοται. ¹²Ὅστις γὰρ ἔχει, δοθήσεται αὐτῷ, καὶ περισσευθήσεται· ὅστις δὲ οὐκ ἔχει, καὶ ὃ ἔχει ἀρθήσεται ἀπ' αὐτοῦ. ¹³Διὰ τοῦτο ἐν παραβολαῖς αὐτοῖς λαλῶ, ὅτι βλέποντες οὐ βλέπουσι, καὶ ἀκού-

οντες οὐκ ἀκούουσι οὐδὲ συνιοῦσι. ¹⁴Καὶ ἀναπληροῦνται αὐτοῖς ἡ προφητεία Ἡσαίου, ἡ λέγουσα· Ἀκοῇ ἀκούσετε, καὶ οὐ μὴ συν-
 ῆτε· καὶ βλέποντες βλέψετε, καὶ οὐ μὴ ἴδῃτε.
¹⁵Ἐπαχύνθη γὰρ ἡ καρδία τοῦ λαοῦ τούτου, καὶ τοῖς ὡσὶ βαρέως ἤκουσαν, καὶ τοὺς ὀφ-
 θαλμοὺς αὐτῶν ἐκάμμυσαν, μήποτε ἴδωσι τοῖς
 ὀφθαλμοῖς, καὶ τοῖς ὡσὶν ἀκούσωσι, καὶ τῇ
 καρδίᾳ συνῶσι, καὶ ἐπιστρέψωσι, καὶ ἰάσωμαι
 αὐτούς. ¹⁶Τμῶν δὲ μακάριοι οἱ ὀφθαλμοί,
 ὅτι βλέπουσι καὶ τὰ ὥτα ὑμῶν, ὅτι ἀκούει.
¹⁷Ἀμὴν γὰρ λέγω ὑμῖν, ὅτι πολλοὶ προφῆται
 καὶ δίκαιοι ἐπεθύμησαν ἰδεῖν ἃ βλέπετε, καὶ
 οὐκ εἶδον· καὶ ἀκούσαι ἃ ἀκούετε, καὶ οὐκ
 ἤκουσαν. ¹⁸Τμεῖς οὖν ἀκούσατε τὴν παρα-
 βολὴν τοῦ σπείροντος. ¹⁹Παντὸς ἀκούοντος
 τὸν λόγον τῆς βασιλείας, καὶ μὴ συνιέντος,
 ἔρχεται ὁ πονηρὸς καὶ ἁρπάζει τὸ ἐσπαρμένον
 ἐν τῇ καρδίᾳ αὐτοῦ· οὗτός ἐστιν ὁ παρὰ τὴν
 ὁδὸν σπαρεῖς. ²⁰Ὁ δὲ ἐπὶ τὰ πετρώδη σπαρ-
 εῖς, οὗτός ἐστιν ὁ τὸν λόγον ἀκούων, καὶ
 εὐθὺς μετὰ χαρᾶς λαμβάνων αὐτόν· ²¹οὐκ
 ἔχει δὲ ῥίζαν ἐν ἑαυτῷ, ἀλλὰ πρόσκαιρός ἐστι·
 γενομένης δὲ θλίψεως ἢ διωγμοῦ διὰ τὸν λόγον,
 εὐθὺς σκανδαλίζεται. ²²Ὁ δὲ εἰς τὰς ἀκάνθας
 σπαρεῖς, οὗτός ἐστιν ὁ τὸν λόγον ἀκούων καὶ

ἡ μέριμνα τοῦ αἰῶνος τούτου, καὶ ἡ ἀπάτη τοῦ πλούτου συμπνίγει τὸν λόγον, καὶ ἄκαρπος γίνεται. ²³Ο δὲ ἐπὶ τὴν γῆν τὴν καλὴν σπαρεῖς, οὗτός ἐστιν ὁ τὸν λόγον ἀκούων καὶ συνιών· ὃς δὴ καρποφορεῖ, καὶ ποιεῖ ὁ μὲν ἑκατὸν, ὁ δὲ ἑξήκοντα, ὁ δὲ τριάκοντα. ²⁴ΑΛΛΗΝ παραβολὴν παρέθηκεν αὐτοῖς, λέγων· Ὡμοιώθη ἡ βασιλεία τῶν οὐρανῶν ἀνθρώπῳ σπείροντι καλὸν σπέρμα ἐν τῷ ἀγρῷ αὐτοῦ. ²⁵Ἐν δὲ τῷ καθεύδειν τοὺς ἀνθρώπους ἦλθεν αὐτοῦ ὁ ἐχθρὸς, καὶ ἔσπειρε ζιζάνια ἀνὰ μέσον τοῦ σίτου· καὶ ἀπήλθεν. ²⁶Οτε δὲ ἐβλάστησεν ὁ χόρτος καὶ καρπὸν ἐποίησε, τότε ἐφάνη καὶ τὰ ζιζάνια. ²⁷Προσελθόντες δὲ οἱ δούλοι τοῦ οἰκοδεσπότου εἶπον αὐτῷ· Κύριε, οὐχὶ καλὸν σπέρμα ἔσπειρας ἐν τῷ σῷ ἀγρῷ; πόθεν οὖν ἔχει ζιζάνια; ²⁸Ο δὲ ἔφη αὐτοῖς· Ἐχθρὸς ἄνθρωπος τοῦτο ἐποίησεν. Οἱ δὲ δούλοι εἶπον αὐτῷ· Θέλεις οὖν ἀπελθόντες συλλέξωμεν αὐτά; ²⁹Ο δὲ ἔφη· Οὐ μῆποτε συλλέγοντες τὰ ζιζάνια ἐκριζώσῃτε ἅμα αὐτοῖς τὸν σῖτον. ³⁰Αφετε συναυξάνεσθαι ἀμφοτέρωθεν μέχρι τοῦ θερισμοῦ· καὶ ἐν καιρῷ τοῦ θερισμοῦ ἐρῶ τοῖς θερισταῖς· Συλλέξατε πρῶτον τὰ ζιζάνια, καὶ δήσατε αὐτὰ εἰς δέσμας πρὸς τὸ κατακαῦσαι αὐτά· τὸν δὲ

σίτον συναγάγετε εἰς τὴν ἀποθήκην μου.
 31^η Ἀλλην παραβολὴν παρέθηκεν αὐτοῖς, λέγων·
 Ὁμοία ἐστὶν ἡ βασιλεία τῶν οὐρανῶν κόκκῳ
 σινάπεως, ὃν λαβὼν ἄνθρωπος ἔσπειρεν ἐν τῷ
 ἀγρῷ αὐτοῦ. 32^η μικρότερον μὲν ἐστὶ πάντ-
 ων τῶν σπερμάτων· ὅταν δὲ αὐξηθῇ, μεῖζον
 τῶν λαχάνων ἐστὶ, καὶ γίνεται δένδρον, ὥστε
 ἐλθεῖν τὰ πετεινὰ τοῦ οὐρανοῦ, καὶ κατα-
 σκηνοῦν ἐν τοῖς κλάδοις αὐτοῦ. 33^η Ἀλλην
 παραβολὴν ἐλάλησεν αὐτοῖς· Ὁμοία ἐστὶν ἡ
 βασιλεία τῶν οὐρανῶν ζύμῃ, ἣν λαβοῦσα γυνὴ
 ἐνέκρυψεν εἰς ἀλεύρου σάτα τρία, ἕως οὗ
 ἐξυμώθη ὅλον. 34^η Ταῦτα πάντα ἐλάλησεν ὁ
 Ἰησοῦς ἐν παραβολαῖς τοῖς ὄχλοις, καὶ χωρὶς
 παραβολῆς οὐκ ἐλάλει αὐτοῖς. 35^η ὅπως πληρ-
 ωθῇ τὸ ῥηθὲν διὰ τοῦ προφήτου, λέγοντος·
 Ἀνοίξω ἐν παραβολαῖς τὸ στόμα μου· ἐρεῦξ-
 ομαι κεκρυμμένα ἀπὸ καταβολῆς κόσμου.
 36^η Τότε ἀφείδους τοὺς ὄχλους, ἦλθεν εἰς τὴν οἰκίαν
 ὁ Ἰησοῦς· καὶ προσῆλθον αὐτῷ οἱ μαθηταὶ
 αὐτοῦ, λέγοντες· Φράσον ἡμῖν τὴν παραβολὴν
 τῶν ζιζανίων τοῦ ἀγροῦ. 37^η Ὁ δὲ ἀποκριθεὶς
 εἶπεν αὐτοῖς· Ὁ σπείρων τὸ καλὸν σπέρμα,
 ἔστιν ὁ υἱὸς τοῦ ἀνθρώπου. 38^η δὲ ἀγρός,
 ἔστιν ὁ κόσμος· τὸ δὲ καλὸν σπέρμα, οὗτοί
 εἰσιν οἱ υἱοὶ τῆς βασιλείας· τὰ δὲ ζιζάνια

εἰσὶν οἱ υἱοὶ τοῦ πονηροῦ· ³⁹ὁ δὲ ἐχθρὸς ὁ
 σπείρας αὐτὰ ἔστιν ὁ διάβολος· ὁ δὲ θερισμὸς
 συντέλεια τοῦ αἰῶνός ἐστιν· οἱ δὲ θερισταὶ
 ἄγγελοι εἰσιν. ⁴⁰Ὡςπερ οὖν συλλέγεται τὰ
 ζιζάνια καὶ πυρὶ καίεται· οὕτως ἔσται ἐν τῇ
 συντελείᾳ τοῦ αἰῶνος τούτου. ⁴¹Ἀποστελεῖ
 ὁ υἱὸς τοῦ ἀνθρώπου τοὺς ἀγγέλους αὐτοῦ, καὶ
 συλλέξουσιν ἐκ τῆς βασιλείας αὐτοῦ πάντα
 τὰ σκάνδαλα καὶ τοὺς ποιοῦντας τὴν ἀνομίαν·
⁴²καὶ βαλοῦσιν αὐτοὺς εἰς τὴν κάμινον τοῦ
 πυρός· ἐκεῖ ἔσται ὁ κλαυθμὸς καὶ ὁ βρυγμὸς
 τῶν ὀδόντων. ⁴³Τότε οἱ δίκαιοι ἐκλάμψουσιν
 ὡς ὁ ἥλιος ἐν τῇ βασιλείᾳ τοῦ πατρὸς αὐτῶν.
 Ὁ ἔχων ὥτα ἀκούειν ἀκουέτω. ⁴⁴Πάλιν
 ὁμοία ἐστὶν ἡ βασιλεία τῶν οὐρανῶν θησαυρῷ
 κεκρυμμένῳ ἐν τῷ ἀγρῷ, ὃν εὐρὼν ἄνθρωπος
 ἔκρυψε, καὶ ἀπὸ τῆς χαρᾶς αὐτοῦ ὑπάγει, καὶ
 πάντα ὅσα ἔχει πωλεῖ, καὶ ἀγοράζει τὸν
 ἀγρὸν ἐκεῖνον. ⁴⁵Πάλιν ὁμοία ἐστὶν ἡ βασιλ-
 εῖα τῶν οὐρανῶν ἀνθρώπῳ ἐμπόρῳ ζητοῦντι
 καλοὺς μαργαρίτας. ⁴⁶Εὐρὼν δὲ ἓνα πολύ-
 τιμον μαργαρίτην, ἀπελθὼν πέπρακε πάντα
 ὅσα εἶχε, καὶ ἠγόρασεν αὐτόν. ⁴⁷Πάλιν
 ὁμοία ἐστὶν ἡ βασιλεία τῶν οὐρανῶν σαγήνῃ
 βληθείσῃ εἰς τὴν θάλασσαν, καὶ ἐκ παντὸς
 γένους συναγαγούσῃ· ⁴⁸ἦν, ὅτε ἐπληρώθη,

ἀναβιάσαντες ἐπὶ τὸν αἰγιαλὸν, καὶ καθίσαντες συνέλεξαν τὰ καλὰ εἰς ἄγγεῖα, τὰ δὲ σαπρὰ ἔξω ἔβαλον. ⁴⁹Οὕτως ἔσται ἐν τῇ συντελείᾳ τοῦ αἰῶνος· ἐξελεύσονται οἱ ἄγγελοι, καὶ ἀφοριοῦσι τοὺς πονηροὺς ἐκ μέσου τῶν δικαίων· ⁵⁰καὶ βαλοῦσιν αὐτοὺς εἰς τὴν κάμινον τοῦ πυρός· ἐκεῖ ἔσται ὁ κλαυθμὸς καὶ ὁ βρυγμὸς τῶν ὀδόντων. ⁵¹Λέγει αὐτοῖς ὁ Ἰησοῦς· Συνήκατε ταῦτα πάντα; Λέγουσιν αὐτῷ· Ναί, Κύριε. ⁵²Ὁ δὲ εἶπεν αὐτοῖς· Διὰ τοῦτο πᾶς γραμματεὺς, μαθητευθεὶς τῇ βασιλείᾳ τῶν οὐρανῶν, ὅμοιός ἐστιν ἀνθρώπῳ οἰκοδεσπότῃ, ὅστις ἐκβάλλει ἐκ τοῦ θησαυροῦ αὐτοῦ καινὰ καὶ παλαιά. ⁵³ΚΑΙ ἐγένετο, ὅτε ἐτέλεσεν ὁ Ἰησοῦς τὰς παραβολὰς ταύτας, μετῆρεν ἐκείθεν.

⁵⁴Καὶ ἐλθὼν εἰς τὴν πατρίδα αὐτοῦ ἐδίδασκεν αὐτοὺς ἐν τῇ συναγωγῇ αὐτῶν· ὥστε ἐκπλήττεσθαι αὐτοὺς, καὶ λέγειν· Πόθεν τούτῳ ἡ σοφία αὕτη καὶ αἱ δυνάμεις; ⁵⁵Οὐχ οὗτός ἐστιν ὁ τοῦ τέκτονος υἱός; οὐχὶ ἡ μήτηρ αὐτοῦ λέγεται Μαριάμ; καὶ οἱ ἀδελφοὶ αὐτοῦ Ἰάκωβος, καὶ Ἰωσῆς, καὶ Σίμων, καὶ Ἰούδας; ⁵⁶καὶ αἱ ἀδελφαὶ αὐτοῦ οὐχὶ πᾶσαι πρὸς ἡμᾶς εἰσι; πόθεν οὖν τούτῳ ταῦτα πάντα; ⁵⁷καὶ ἐσκανδαλίζοντο ἐν αὐτῷ.

Ὁ δὲ Ἰησοῦς εἶπεν αὐτοῖς· Οὐκ ἔστι προφήτης ἄτιμος, εἰ μὴ ἐν τῇ πατρίδι αὐτοῦ, καὶ ἐν τῇ οἰκίᾳ αὐτοῦ. ⁵⁸Καὶ οὐκ ἐποίησεν ἐκεῖ δυνάμεις πολλὰς διὰ τὴν ἀπιστίαν αὐτῶν.

ΟΗΑΡ. XIV. ¹Ἐν ἐκείνῳ τῷ καιρῷ ἤκουσεν Ἡρώδης ὁ Τετράρχης τὴν ἀκοὴν Ἰησοῦ. ²Καὶ εἶπε τοῖς παισὶν αὐτοῦ· Οὗτός ἐστιν Ἰωάννης ὁ Βαπτιστής· αὐτὸς ἡγέρθη ἀπὸ τῶν νεκρῶν, καὶ διὰ τοῦτο αἱ δυνάμεις ἐνεργοῦσιν ἐν αὐτῷ. ³Ὁ γὰρ Ἡρώδης κρατήσας τὸν Ἰωάννην ἔδωκεν αὐτὸν, καὶ ἔθηκε ἐν φυλακῇ, διὰ Ἡρωδιάδα τὴν γυναῖκα Φιλίππου τοῦ ἀδελφοῦ αὐτοῦ. ⁴Ἐλεγε γὰρ αὐτῷ ὁ Ἰωάννης· Οὐκ ἔξεστὶ σοι ἔχειν αὐτήν. ⁵Καὶ θέλων αὐτὸν ἀποκτεῖναι ἐφοβήθη τὸν ὄχλον, ὅτι ὡς προφήτην αὐτὸν εἶχον. ⁶Γενεσίων δὲ ἀγομένων τοῦ Ἡρώδου, ὠρχήσατο ἡ θυγάτηρ τῆς Ἡρωδιάδος ἐν τῷ μέσῳ, καὶ ἤρεσε τῷ Ἡρώδῃ· Ὅθεν μεθ' ὅρκου ὠμολόγησεν αὐτῇ δοῦναι, ὃ ἐὰν αἰτήσῃται. ⁷Ἡ δὲ προβιβασθεῖσα ὑπὸ τῆς μητρὸς αὐτῆς, Δός μοι, φησὶν, ὧδε ἐπὶ πίνακι τὴν κεφαλὴν Ἰωάννου τοῦ Βαπτιστοῦ. ⁸Καὶ ἐλυπήθη ὁ βασιλεὺς· διὰ δὲ τοὺς ὅρκους καὶ τοὺς συνανακειμένους ἐκέλευσε δοθῆναι. ¹⁰Καὶ πέμψας ἀπεκεφάλισε τὸν Ἰωάννην ἐν τῇ φυλακῇ. ¹¹Καὶ ἠνέχθη ἡ κεφαλὴ αὐτοῦ

ἐπὶ πίνακι, καὶ ἐδόθη τῷ κορασίῳ· καὶ ἤνεγκε τῇ μητρὶ αὐτῆς. ¹²Καὶ προσελθόντες οἱ μαθηταὶ αὐτοῦ ἦραν τὸ σῶμα καὶ ἔθαψαν αὐτό· καὶ ἐλθόντες ἀπήγγειλαν τῷ Ἰησοῦ. ¹³Καὶ ἀκούσας ὁ Ἰησοὺς ἀνεχώρησεν ἐκείθεν ἐν πλοίῳ εἰς ἔρημον τόπον κατ' ἰδίαν· καὶ ἀκούσαντες οἱ ὄχλοι ἠκολούθησαν αὐτῷ περὶ ἀπὸ τῶν πόλεων.

¹⁴ΚΑΙ ἐξελθὼν ὁ Ἰησοὺς εἶδε πολὺν ὄχλον, καὶ ἐσπλαγχνίσθη ἐπ' αὐτοῖς, καὶ ἐθεράπευσεν τοὺς ἀρρώστους αὐτῶν. ¹⁵Ὁ ψίας δὲ γενομένης, προσῆλθον αὐτῷ οἱ μαθηταὶ αὐτοῦ, λέγοντες· Ἐρημὸς ἐστὶν ὁ τόπος, καὶ ἡ ὥρα ἤδη παρήλθεν· ἀπόλυσον τοὺς ὄχλους, ἵνα ἀπελθόντες εἰς τὰς κώμας ἀγοράσωσιν ἑαυτοῖς βρώματα. ¹⁶Ὁ δὲ Ἰησοὺς εἶπεν αὐτοῖς· Οὐ χρειάν ἔχουσιν ἀπελθεῖν· δότε αὐτοῖς ὑμεῖς φαγεῖν. ¹⁷Οἱ δὲ λέγουσιν αὐτῷ· Οὐκ ἔχομεν ὧδε εἰ μὴ πέντε ἄρτους καὶ δύο ἰχθύας· ¹⁸ὁ δὲ εἶπε· Φέρετέ μοι αὐτοὺς ὧδε. ¹⁹Καὶ κελεύσας τοὺς ὄχλους ἀνακλιθῆναι ἐπὶ τοὺς χόρτους, λαβὼν τοὺς πέντε ἄρτους καὶ τοὺς δύο ἰχθύας, ἀναβλέψας εἰς τὸν οὐρανὸν, εὐλόγησε· καὶ κλάσας ἔδωκε τοῖς μαθηταῖς τοὺς ἄρτους, οἱ δὲ μαθηταὶ τοῖς ὄχλοις. ²⁰Καὶ ἐφαγον πάντες, καὶ ἐχορτάσθησαν, καὶ ἦραν

τὸ περισσεῦον τῶν κλασμάτων, δώδεκα κοφίνους πλήρεις. ²¹Οἱ δὲ ἐσθίοντες ἦσαν ἄνδρες ὥσει πεντακισχίλιοι, χωρὶς γυναικῶν καὶ παιδίων.

²²Καὶ εὐθέως ἠνάγκασεν τοὺς μαθητὰς ἐμβῆναι εἰς τὸ πλοῖον καὶ προάγειν αὐτὸν εἰς τὸ πέραν, ἕως οὗ ἀπολύσῃ τοὺς ὄχλους. ²³Καὶ ἀπολύσας τοὺς ὄχλους ἀνέβη εἰς τὸ ὄρος κατ' ἰδίαν προσεύξασθαι. Ὁψίας δὲ γενομένης, μόνος ἦν ἐκεῖ. ²⁴Τὸ δὲ πλοῖον ἤδη μέσον τῆς θαλάσσης ἦν, βασανιζόμενον ὑπὸ τῶν κυμάτων ἦν γὰρ ἐναντὶς ὁ ἄνεμος. ²⁵Τετάρτῃ δὲ φυλακῇ τῆς νυκτὸς ἀπῆλθε πρὸς αὐτοὺς, περιπατῶν ἐπὶ τῆς θαλάσσης. ²⁶Καὶ ἰδόντες αὐτὸν οἱ μαθηταὶ ἐπὶ τὴν θάλασσαν περιπατοῦντα ἐταράχθησαν, λέγοντες· Ὅτι φάντασμα ἐστὶ καὶ ἀπὸ τοῦ φόβου ἔκραξαν. ²⁷Εὐθέως δὲ ἐλάλησεν αὐτοῖς ὁ Ἰησοῦς, λέγων· Θαρσείτε· ἐγὼ εἰμι· μὴ φοβεῖσθε. ²⁸Ἀποκριθεὶς δὲ αὐτῷ ὁ Πέτρος εἶπε· Κύριε, εἰ σὺ εἶ, κέλευσόν με πρὸς σε ἐλθεῖν ἐπὶ τὰ ὕδατα. ²⁹Ὁ δὲ εἶπεν· Ἐλθέ. Καὶ καταβὰς ἀπὸ τοῦ πλοίου ὁ Πέτρος περιεπάτησεν ἐπὶ τὰ ὕδατα ἐλθεῖν πρὸς τὸν Ἰησοῦν. ³⁰Βλέπων δὲ τὸν ἄνεμον ἰσχυρὸν ἐφοβήθη καὶ ἀρξάμενος καταποντίζεσθαι ἔκραξε, λέγων· Κύριε, σῶσόν με.

³¹Εὐθέως δὲ ὁ Ἰησοῦς ἐκτείνας τὴν χεῖρα ἐπελάβετο αὐτοῦ, καὶ λέγει αὐτῷ· Ὁλιγόπιστε, εἰς τί ἐδίστασας; ³²Καὶ ἐμβάντων αὐτῶν εἰς τὸ πλοῖον, ἐκόπασεν ὁ ἄνεμος. ³³Οἱ δὲ ἐν τῷ πλοίῳ ἐλθόντες προσεκύνησαν αὐτῷ, λέγοντες· Ἀληθῶς Θεοῦ υἱὸς εἶ.

³⁴Καὶ διαπεράσαντες ἦλθον εἰς τὴν γῆν Γεννησαρέτ. ³⁵Καὶ ἐπιγινόντες αὐτὸν οἱ ἄνδρες τοῦ τόπου ἐκείνου ἀπέστειλαν εἰς ὅλην τὴν περίχωρον ἐκείνην, καὶ προσήνεγκαν αὐτῷ πάντας τοὺς κακῶς ἔχοντας. ³⁶Καὶ παρεκάλουν αὐτὸν, ἵνα μόνον ἄψωνται τοῦ κρασπέδου τοῦ ἱματίου αὐτοῦ· καὶ ὅσοι ἤψαντο, διεσώθησαν.

CHAP. XV. ¹**TOTE** προσέρχονται τῷ Ἰησοῦ οἱ ἀπὸ Ἱεροσολύμων Γραμματεῖς καὶ Φαρισαῖοι, λέγοντες· ²Διατί οἱ μαθηταί σου παραβαίνουνσι τὴν παράδοσιν τῶν πρεσβυτέρων; οὐ γὰρ νύπτονται τὰς χεῖρας αὐτῶν, ὅταν ἄρτον ἐσθίωσιν. ³Ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς· Διατί καὶ ὑμεῖς παραβαίνετε τὴν ἐντολὴν τοῦ Θεοῦ διὰ τὴν παράδοσιν ὑμῶν; ⁴Ὁ γὰρ Θεὸς ἐνετείλατο, λέγων· Τίμα τὸν πατέρα καὶ τὴν μητέρα· καὶ Ὁ κακολογῶν πατέρα ἢ μητέρα θανάτῳ τελευτάτω. ⁵Τμεῖς δὲ λέγετε· Ὃς ἂν εἴπῃ τῷ πατρὶ ἢ τῇ μητρί· Δῶρον, ὃ ἐστὶν

ἐξ ἐμοῦ ὠφελθῆῃς· καὶ οὐ μὴ τιμήσῃ τὸν πατέρα αὐτοῦ, ἢ τὴν μητέρα αὐτοῦ—⁶καὶ ἠκυρώσατε τὴν ἐντολὴν τοῦ Θεοῦ, διὰ τὴν παράδοσιν ὑμῶν. ⁷Ἵποκριται, καλῶς προεφήτευσε περὶ ὑμῶν Ἡσαίας, λέγων· ⁸Ὁ λαὸς οὗτος τοῖς χεῖλεσί με τιμᾷ, ἡ δὲ καρδία αὐτῶν πόρρω ἀπέχει ἀπ' ἐμοῦ. ⁹Μάτην δὲ σέβονται με διδάσκοντες διδασκαλίας ἐντάλματα ἀνθρώπων. ¹⁰Καὶ προσκαλεσάμενος τὸν ὄχλον εἶπεν αὐτοῖς, Ἀκούετε καὶ συνίετε. ¹¹Οὐ τὸ εἰσερχόμενον εἰς τὸ στόμα κοινοῖ τὸν ἄνθρωπον· ἀλλὰ τὸ ἐκπορευόμενον ἐκ τοῦ στόματος, τοῦτο κοινοῖ τὸν ἄνθρωπον. ¹²Τότε προσελθόντες οἱ μαθηταὶ αὐτοῦ, εἶπον αὐτῷ· Οἶδας, ὅτι οἱ Φαρισαῖοι, ἀκούσαντες τὸν λόγον, ἐσκανδαλίσθησαν; ¹³Ὁ δὲ ἀποκριθεὶς εἶπε· Πᾶσα φυτεία, ἣν οὐκ ἐφύτευσεν ὁ πατήρ μου ὁ οὐράνιος, ἐκριζωθήσεται. ¹⁴Ἀφετε αὐτούς· ὁδηγοὶ εἰσι τυφλοὶ τυφλῶν· τυφλὸς δὲ τυφλὸν ἐὰν ὁδηγῇ, ἀμφότεροι εἰς βόθυνον πεσοῦνται. ¹⁵Ἀποκριθεὶς δὲ ὁ Πέτρος εἶπεν αὐτῷ· Φράσον ἡμῖν τὴν παραβολὴν ταύτην. ¹⁶Ὁ δὲ Ἰησοῦς εἶπεν· Ἀκμὴν καὶ ὑμεῖς ἀσύνετοί ἐστε; ¹⁷Οὐπω νοεῖτε, ὅτι πᾶν τὸ εἰσπορευόμενον εἰς τὸ στόμα εἰς τὴν κοιλίαν χωρεῖ, καὶ εἰς ἀφεδρῶνα ἐκβάλλεται; ¹⁸τὰ δὲ

ἐκπορευόμενα ἐκ τοῦ στόματος ἐκ τῆς καρδίας ἐξέρχεται, κακεῖνα κοινοῖ τὸν ἄνθρωπον. ¹⁹ Ἐκ γὰρ τῆς καρδίας ἐξέρχονται διαλογισμοὶ πονηροὶ, φόνοι, μοιχεῖαι, πορνεῖαι, κλοπαί, ψευδομαρτυρίαι, βλασφημίαι. ²⁰ Ταῦτά ἐστι τὰ κοινούντα τὸν ἄνθρωπον· τὸ δὲ ἀνίπτοις χερσὶ φαγεῖν οὐ κοινοῖ τὸν ἄνθρωπον.

²¹ ΚΑΙ ἐξελθὼν ἐκεῖθεν ὁ Ἰησοῦς ἀνεχώρησεν εἰς τὰ μέρη Τύρου καὶ Σιδῶνος. ²² Καὶ ἰδὼν, γυνὴ Χαναanaία ἀπὸ τῶν ὀρίων ἐκείνων ἐξελθοῦσα ἐκραύγασεν αὐτῷ λέγουσα· Ἐλέησόν με, Κύριε, υἱὲ Δαβὶδ, ἡ θυγάτηρ μου κακῶς δαιμονίζεται. ²³ Ὁ δὲ οὐκ ἀπεκρίθη αὐτῇ λόγον. Καὶ προσελθόντες οἱ μαθηταὶ αὐτοῦ ἠρώτων αὐτὸν, λέγοντες· Ἀπόλυσον αὐτήν, ὅτι κράζει ὑπισθεν ἡμῶν. ²⁴ Ὁ δὲ ἀποκριθεὶς εἶπεν· Οὐκ ἀπεστάλην εἰ μὴ εἰς τὰ πρόβατα τὰ ἀπολωλότα οἴκου Ἰσραὴλ. ²⁵ Ἡ δὲ ἐλθοῦσα προσεκύνει αὐτῷ, λέγουσα· Κύριε, βοήθει μοι. ²⁶ Ὁ δὲ ἀποκριθεὶς εἶπεν· Οὐκ ἔστι καλὸν λαβεῖν τὸν ἄρτον τῶν τέκνων, καὶ βαλεῖν τοῖς κυναρίοις. ²⁷ Ἡ δὲ εἶπε· Ναί, Κύριε· καὶ γὰρ τὰ κυνάρια ἐσθίει ἀπὸ τῶν ψιχίων τῶν πιπτόντων ἀπὸ τῆς τραπέζης τῶν κυρίων αὐτῶν. ²⁸ Τότε ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν αὐτῇ· Ὡ γύναι, μεγάλη σου ἡ πίστις·

γενηθήτω σοι ὡς θέλεις. Καὶ ἰάθη ἡ θυγάτηρ αὐτῆς ἀπὸ τῆς ὥρας ἐκείνης.

²⁹Καὶ μεταβὰς ἐκεῖθεν ὁ Ἰησοῦς ἦλθε παρὰ τὴν θάλασσαν τῆς Γαλιλαίας· καὶ ἀναβὰς εἰς τὸ ὄρος ἐκάθητο ἐκεῖ. ³⁰Καὶ προσήλθον αὐτῷ ὄχλοι πολλοὶ, ἔχοντες μεθ' ἑαυτῶν χωλοὺς, τυφλοὺς, κωφοὺς, κυλλοὺς, καὶ ἑτέρους πολλοὺς· καὶ ἔρριψαν αὐτοὺς παρὰ τοὺς πόδας τοῦ Ἰησοῦ· καὶ ἐθεράπευσεν αὐτούς. ³¹ὥστε τοὺς ὄχλους θαυμάσαι βλέποντας κωφοὺς λαλοῦντας, κυλλοὺς ὑγιεῖς, χωλοὺς περιπατοῦντας, καὶ τυφλοὺς βλέποντας· καὶ ἐδόξασαν τὸν Θεὸν Ἰσραὴλ. ³²Ὁ δὲ Ἰησοῦς προσκαλεσάμενος τοὺς μαθητὰς αὐτοῦ εἶπε· Σπλαγχνίζομαι ἐπὶ τὸν ὄχλον, ὅτι ἤδη ἡμέραι τρεῖς προσμένουσί μοι, καὶ οὐκ ἔχουσι τί φάγωσι· καὶ ἀπολῦσαι αὐτοὺς νήστεις οὐ θέλω, μήποτε ἐκλυθῶσιν ἐν τῇ ὁδῷ. ³³Καὶ λέγουσιν αὐτῷ οἱ μαθηταὶ αὐτοῦ· Πόθεν ἡμῖν ἐν ἐρημίᾳ ἄρτοι τοσοῦτοι, ὥστε χορτάσαι ὄχλον τοσοῦτον; ³⁴Καὶ λέγει αὐτοῖς ὁ Ἰησοῦς· Πόσους ἄρτους ἔχετε; οἱ δὲ εἶπον· Ἑπτὰ, καὶ ὀλίγα ἰχθύδια. ³⁵Καὶ ἐκέλευσε τοῖς ὄχλοις ἀναπεσεῖν ἐπὶ τὴν γῆν. ³⁶Καὶ λαβὼν τοὺς ἑπτὰ ἄρτους καὶ τοὺς ἰχθύας, εὐχαριστήσας, ἔκλασε, καὶ ἔδωκε τοῖς μαθηταῖς αὐτοῦ· οἱ δὲ

μαθηταὶ τῷ ὄχλῳ. ³⁷Καὶ ἔφαγον πάντες, καὶ ἐχορτάσθησαν· καὶ ἦσαν τὸ περισσεῦον τῶν κλασμάτων, ἑπτὰ σπυρίδας πλήρεις. ³⁸Οἱ δὲ ἐσθίοντες ἦσαν τετρακισχίλιοι ἄνδρες, χωρὶς γυναικῶν καὶ παιδίων. ³⁹Καὶ ἀπολύσας τοὺς ὄχλους ἀνέβη εἰς τὸ πλοῖον, καὶ ἦλθεν εἰς τὰ ὄρια Μαγδαλά.

ΟΜΑΡ. ΧVΙ. ¹ΚΑΙ προσελθόντες οἱ Φαρισαῖοι καὶ Σαδδουκαῖοι, πειράζοντες, ἐπηρώτησαν αὐτὸν σημεῖον ἐκ τοῦ οὐρανοῦ ἐπιδείξαι αὐτοῖς. ²Ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς· Ὁψίας γενομένης, λέγετε· Εὐδία· πυρῥάξει γὰρ ὁ οὐρανός· ³καὶ πρωτὶ Σήμερον χειμῶν· πυρῥάξει γὰρ στυγνάζων ὁ οὐρανός. Ἔποκριται, τὸ μὲν πρόσωπον τοῦ οὐρανοῦ γινώσκετε διακρίνειν, τὰ δὲ σημεῖα τῶν καιρῶν οὐ δύνασθε; ⁴Γενεὰ πονηρὰ καὶ μοιχαλὶς σημεῖον ἐπιζητεῖ· καὶ σημεῖον οὐ δοθήσεται αὐτῇ, εἰ μὴ τὸ σημεῖον Ἰωνᾶ τοῦ προφήτου. Καὶ καταλιπὼν αὐτοὺς ἀπῆλθε.

⁵Καὶ ἐλθόντες οἱ μαθηταὶ αὐτοῦ εἰς τὸ πέραν ἐπελάθοντο ἄρτους λαβεῖν. ⁶Ὁ δὲ Ἰησοῦς εἶπεν αὐτοῖς· Ὁρᾶτε καὶ προσέχετε ἀπὸ τῆς ζύμης τῶν Φαρισαίων καὶ Σαδδουκαίων. ⁷Οἱ δὲ διελογίζοντο ἐν ἑαυτοῖς, λέγοντες· Ὅτι ἄρτους οὐκ ἐλάβομεν. ⁸Γνοὺς δὲ ὁ

Ἰησοῦς εἶπεν Τί διαλογίζεσθε ἐν ἑαυτοῖς, ὀλιγόπιστοι, ὅτι ἄρτους οὐκ ἐλάβετε ; 9 οὐπω νοεῖτε, οὐδὲ μνημονεύετε τοὺς πέντε ἄρτους τῶν πεντακισχιλίων, καὶ πόσους κοφίνους ἐλάβετε ; 10 οὐδὲ τοὺς ἑπτὰ ἄρτους τῶν τετρακισχιλίων, καὶ πόσας σφυρίδας ἐλάβετε ; 11 πῶς οὐ νοεῖτε, ὅτι οὐ περὶ ἄρτου εἶπον ὑμῖν, προσέχειν ἀπὸ τῆς ζύμης τῶν Φαρισαίων καὶ Σαδδουκαίων ; 12 Τότε συνῆκαν, ὅτι οὐκ εἶπε προσέχειν ἀπὸ τῆς ζύμης τοῦ ἄρτου, ἀλλ' ἀπὸ τῆς διδαχῆς τῶν Φαρισαίων καὶ Σαδδουκαίων.

13 Ἐλθὼν δὲ ὁ Ἰησοῦς εἰς τὰ μέρη Καισαρείας τῆς Φιλίππου ἠρώτα τοὺς μαθητὰς αὐτοῦ, λέγων Τίνα με λέγουσιν οἱ ἄνθρωποι εἶναι τὸν υἱὸν τοῦ ἀνθρώπου ; 14 Οἱ δὲ εἶπον Οἱ μὲν, Ἰωάννην τὸν Βαπτιστήν· ἄλλοι δὲ, Ἡλῖαν· ἕτεροι δὲ, Ἰερεμίαν, ἢ ἓνα τῶν προφητῶν. 15 Λέγει αὐτοῖς· Ὑμεῖς δὲ τίνα με λέγετε εἶναι ; 16 ἀποκριθεὶς δὲ Σίμων Πέτρος εἶπε· Σὺ εἶ ὁ Χριστὸς, ὁ υἱὸς τοῦ Θεοῦ τοῦ ζῶντος. 17 Καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν αὐτῷ· Μακάριος εἶ, Σίμων Βὰρ Ἰωνᾶ· ὅτι σὰρξ καὶ αἷμα οὐκ ἀπεκάλυψέ σοι, ἀλλ' ὁ πατήρ μου, ὁ ἐν τοῖς οὐρανοῖς. 18 Καγὼ δέ σοι λέγω, ὅτι σὺ εἶ Πέτρος, καὶ ἐπὶ ταύτῃ τῇ

πέτρα οἰκοδομήσω μου τὴν ἐκκλησίαν· καὶ πύλαι ᾄδου οὐ κατισχύσουσιν αὐτῆς. ¹⁹Καὶ δώσω σοι τὰς κλεῖς τῆς βασιλείας τῶν οὐρανῶν· καὶ ὃ ἐὰν δέῃς ἐπὶ τῆς γῆς, ἔσται δεδεμένον ἐν τοῖς οὐρανοῖς· καὶ ὃ ἐὰν λύσῃς ἐπὶ τῆς γῆς, ἔσται λελυμένον ἐν τοῖς οὐρανοῖς.

²⁰Τότε διεστείλατο τοῖς μαθηταῖς αὐτοῦ, ἵνα μηδενὶ εἴπωσιν, ὅτι αὐτός ἐστιν ὁ Χριστός.

²¹Ἀπὸ τότε ἤρξατο ὁ Ἰησοῦς δεικνύειν τοῖς μαθηταῖς αὐτοῦ, ὅτι δεῖ αὐτὸν ἀπελθεῖν εἰς Ἱεροσόλυμα, καὶ πολλὰ παθεῖν ἀπὸ τῶν πρεσβυτέρων καὶ ἀρχιερέων καὶ γραμματέων, καὶ ἀποκταυθῆναι, καὶ τῇ τρίτῃ ἡμέρᾳ ἐγερθῆναι.

²²Καὶ προσλαβόμενος αὐτὸν ὁ Πέτρος ἤρξατο ἐπιτιμᾶν αὐτῷ, λέγων· Ὑπερέως σοι Κύριε· οὐ μὴ ἔσται σοι τοῦτο.

²³Ὁ δὲ στραφεὶς εἶπε τῷ Πέτρῳ· Ὑπαγε ὀπίσω μου, Σατανᾶ· σκάνδαλόν μου εἶ· ὅτι οὐ φρονεῖς τὰ τοῦ Θεοῦ, ἀλλὰ τὰ τῶν ἀνθρώπων.

²⁴Τότε ὁ Ἰησοῦς εἶπε τοῖς μαθηταῖς αὐτοῦ· Εἰ τις θέλει ὀπίσω μου ἔλθειν, ἀπαρνησάσθω ἑαυτὸν, καὶ ἀράτω τὸν σταυρὸν αὐτοῦ, καὶ ἀκολουθεῖτω μοι.

²⁵Ὅς γὰρ ἂν θέλῃ τὴν ψυχὴν αὐτοῦ σῶσαι, ἀπολέσει αὐτήν· ὃς δ' ἂν ἀπολέσῃ τὴν ψυχὴν αὐτοῦ ἕνεκεν ἐμοῦ, εὕρήσει αὐτήν.

²⁶Τί γὰρ ὠφελεῖται ἄνθρωπος,

ἐὰν τὸν κόσμον ὅλον κερδήσῃ, τὴν δὲ ψυχὴν αὐτοῦ ζημιωθῇ; ἢ τί δώσει ἄνθρωπος ἀντὶ ἀλλαγῆς τῆς ψυχῆς αὐτοῦ; ²⁷Μέλλει γὰρ ὁ υἱὸς τοῦ ἀνθρώπου ἔρχεσθαι ἐν τῇ δόξῃ τοῦ πατρὸς αὐτοῦ μετὰ τῶν ἀγγέλων αὐτοῦ· καὶ τότε ἀποδώσει ἐκάστῳ κατὰ τὴν πράξιν αὐτοῦ. ²⁸Ἀμὴν λέγω ὑμῖν, εἰσὶ τινες τῶν ὧδε ἐστῶτων, οἵτινες οὐ μὴ γεύσονται θανάτου, ἕως ἂν ἴδωσι τὸν υἱὸν τοῦ ἀνθρώπου ἐρχόμενον ἐν τῇ βασιλείᾳ αὐτοῦ.

CHAP. XVII. ¹Καὶ μεθ' ἡμέρας θξ παραλαμβάνει ὁ Ἰησοῦς τὸν Πέτρον, καὶ Ἰάκωβον, καὶ Ἰωάννην τὸν ἀδελφὸν αὐτοῦ· καὶ ἀναφέρει αὐτοὺς εἰς ὄρος ὑψηλὸν κατ' ἰδίαν. ²Καὶ μετεμορφώθη ἔμπροσθεν αὐτῶν, καὶ ἔλαμψε τὸ πρόσωπον αὐτοῦ ὡς ὁ ἥλιος· τὰ δὲ ἱμάτια αὐτοῦ ἐγένετο λευκὰ ὡς τὸ φῶς. ³Καὶ ἰδού, ὥφθησαν αὐτοῖς Μωσῆς καὶ Ἡλίας μετ' αὐτοῦ συλλαλοῦντες. ⁴Ἀποκριθεὶς δὲ ὁ Πέτρος εἶπε τῷ Ἰησοῦ· Κύριε, καλὸν ἐστὶν ἡμᾶς ὧδε εἶναι· εἰ θέλεις, ποιήσωμεν ὧδε τρεῖς σκηναὶς, σοὶ μίαν, καὶ Μωσῇ μίαν, καὶ μίαν Ἡλίᾳ. ⁵Ἐτι αὐτοῦ λαλοῦντος, ἰδού, νεφέλη φωτεινὴ ἐπεσκίασεν αὐτούς· καὶ ἰδού, φωνὴ ἐκ τῆς νεφέλης, λέγουσα· Οὗτός ἐστιν ὁ υἱὸς μου ὁ ἀγαπητός, ἐν ᾧ εὐδόκησα· αὐτοῦ ἀκούετε.

⁶Καὶ ἀκούσαντες οἱ μαθηταί, ἔπεσον ἐπὶ πρόσωπον αὐτῶν, καὶ ἐφοβήθησαν σφόδρα. ⁷Καὶ προσελθὼν ὁ Ἰησοῦς ἤψατο αὐτῶν, καὶ εἶπεν· Ἐγέρθητε, καὶ μὴ φοβεῖσθε. ⁸Ἐπάραντες δὲ τοὺς ὀφθαλμοὺς αὐτῶν οὐδένα εἶδον, εἰ μὴ τὸν Ἰησοῦν μόνον. ⁹Καὶ καταβαινόντων αὐτῶν ἐκ τοῦ ὄρους, ἐνετείλατο αὐτοῖς ὁ Ἰησοῦς, λέγων· Μηδενὶ εἶπητε τὸ ὄραμα, ὥς οὐ ὁ υἱὸς τοῦ ἀνθρώπου ἐκ νεκρῶν ἀναστῇ. ¹⁰Καὶ ἐπηρώτησαν αὐτὸν οἱ μαθηταί αὐτοῦ, λέγοντες· Τί οὖν οἱ Γραμματεῖς λέγουσιν, ὅτι Ἠλίαν δεῖ ἐλθεῖν πρῶτον ; ¹¹Ὁ δὲ Ἰησοῦς ἀποκριθεὶς εἶπεν αὐτοῖς· Ἠλίας μὲν ἔρχεται πρῶτον, καὶ ἀποκαταστήσει πάντα. ¹²Λέγω δὲ ὑμῖν, ὅτι Ἠλίας ἤδη ἦλθε, καὶ οὐκ ἐπέγνωσαν αὐτὸν, ἀλλ' ἐποίησαν ἐν αὐτῷ, ὅσα ἠθέλησαν· οὕτω καὶ ὁ υἱὸς τοῦ ἀνθρώπου μέλλει πάσχειν ὑπ' αὐτῶν. ¹³Τότε συνήκαν οἱ μαθηταί, ὅτι περὶ Ἰωάννου τοῦ Βαπτιστοῦ εἶπεν αὐτοῖς.

¹⁴ΚΑΙ ἐλθόντων αὐτῶν πρὸς τὸν ὄχλον, προσήλθεν αὐτῷ ἄνθρωπος, γονυπετῶν αὐτὸν, ¹⁵καὶ λέγων· Κύριε, ἐλέησόν μου τὸν υἱόν, ὅτι σελιγνιάζεται, καὶ κακῶς πάσχει· πολλάκις γὰρ πίπτει εἰς τὸ πῦρ, καὶ πολλάκις εἰς τὸ ὕδωρ. ¹⁶Καὶ προσήνεγκα αὐτὸν τοῖς μαθηταῖς

σου, καὶ οὐκ ἡδυνήθησαν αὐτὸν θεραπεῦσαι.
 17 Ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν· Ὡ γυνεὰ
 ἄπιστος καὶ διεστραμμένη· ἕως πότε ἔσομαι
 μεθ' ὑμῶν ; ἕως πότε ἀνέξομαι ὑμῶν ; φέρετέ
 μοι αὐτὸν ὧδε. 18 Καὶ ἐπετίμησεν αὐτῷ ὁ
 Ἰησοῦς, καὶ ἐξῆλθεν ἀπ' αὐτοῦ τὸ δαιμόνιον·
 καὶ ἐθεραπεύθη ὁ παῖς ἀπὸ τῆς ὥρας ἐκείνης.
 19 Τότε προσελθόντες οἱ μαθηταὶ τῷ Ἰησοῦ
 κατ' ἰδίαν εἶπον· Διατί ἡμεῖς οὐκ ἡδυνήθημεν
 ἐκβαλεῖν αὐτό ; 20 Ὁ δὲ Ἰησοῦς εἶπεν αὐτοῖς·
 Διὰ τὴν ἀπιστίαν ὑμῶν· ἀμὴν γὰρ λέγω ὑμῖν,
 ἐὰν ἔχητε πίστιν ὡς κόκκον σινάπεως, ἐρεῖτε
 τῷ ὄρει· τούτῳ· Μετάβηθι ἐντεῦθεν ἐκεῖ, καὶ
 μεταβήσεται· καὶ οὐδὲν ἀδυνατήσῃ ὑμῖν.
 21 Τοῦτο δὲ τὸ γένος οὐκ ἐκπορεύεται, εἰ μὴ ἐν
 προσευχῇ καὶ νηστείᾳ.

22 Ἀναστρεφομένων δὲ αὐτῶν ἐν τῇ Γαλιλαίᾳ,
 εἶπεν αὐτοῖς ὁ Ἰησοῦς· Μέλλει ὁ υἱὸς
 τοῦ ἀνθρώπου παραδίδοσθαι εἰς χεῖρας ἀν-
 θρώπων. 23 Καὶ ἀποκτενοῦσιν αὐτόν· καὶ τῇ
 τρίτῃ ἡμέρᾳ ἐγερθήσεται. Καὶ ἐλυπήθησαν
 σφόδρα.

24 Ἐλθόντων δὲ αὐτῶν εἰς Καπερναοῦμ,
 προσῆλθον οἱ τὰ δίδραχμα λαμβάνοντες τῷ
 Πέτρῳ, καὶ εἶπον· Ὁ διδάσκαλος ὑμῶν οὐ
 τελεῖ τὰ δίδραχμα ; Λέγει· Ναί. 25 Καὶ ὅτε

εἰσῆλθεν εἰς τὴν οἰκίαν, προέφθασεν αὐτὸν ὁ Ἰησοῦς, λέγων· Τί σοι δοκεῖ, Σίμων; οἱ βασιλεῖς τῆς γῆς ἀπὸ τίνων λαμβάνουσι τέλη ἢ κῆνσον; ἀπὸ τῶν υἱῶν αὐτῶν, ἢ ἀπὸ τῶν ἀλλοτρίων; ²⁶Λέγει αὐτῷ ὁ Πέτρος· Ἀπὸ τῶν ἀλλοτρίων. Ἐφη αὐτῷ ὁ Ἰησοῦς· Ἀραγε ἐλεύθεροί εἰσιν οἱ υἱοί. ²⁷Ἴνα δὲ μὴ σκανδαλίσωμεν αὐτοὺς, πορευθεὶς εἰς τὴν θάλασσαν βάλε ἄγκιστρον, καὶ τὸν ἀναβάντα πρῶτον ἰχθῦν ἄρον, καὶ ἀνοίξας τὸ στόμα αὐτοῦ εὐρήσεις στατήρα· ἐκείνον λαβὼν δὸς αὐτοῖς ἀντὶ ἐμοῦ καὶ σοῦ.

CHAP. XVIII. ¹ἘΝ ἐκείνῃ τῇ ὥρᾳ προσῆλθον οἱ μαθηταὶ τῷ Ἰησοῦ, λέγοντες· Τίς ἄρα μείζων ἐστὶν ἐν τῇ βασιλείᾳ τῶν οὐρανῶν; ²Καὶ προσκαλεσάμενος ὁ Ἰησοῦς παιδίον ἔστησεν αὐτὸ ἐν μέσῳ αὐτῶν, ³καὶ εἶπεν· Ἀμὴν λέγω ὑμῖν ἐὰν μὴ στραφῇτε καὶ γένησθε ὡς τὰ παιδία, οὐ μὴ εἰσέλθῃτε εἰς τὴν βασιλείαν τῶν οὐρανῶν. ⁴Ὅστις οὖν ταπεινώσῃ ἑαυτὸν ὡς τὸ παιδίον τούτου, οὗτός ἐστιν ὁ μείζων ἐν τῇ βασιλείᾳ τῶν οὐρανῶν. ⁵Καὶ ὃς ἐὰν δέξηται παιδίον τοιούτον ἐν ἐπὶ τῷ ὀνόματί μου, ἐμὲ δέχεται. ⁶Ὅς δ' ἂν σκανδαλίσῃ ἓνα τῶν μικρῶν τούτων τῶν πιστευόντων εἰς ἐμέ, συμφέρει αὐτῷ, ἵνα κρεμασθῇ

μύλος ὀνικὸς ἐπὶ τὸν τράχηλον αὐτοῦ, καὶ
 καταποντισθῇ ἐν τῇ πελάγει τῆς θαλάσσης.
 Ἰούαι τῷ κόσμῳ ἀπὸ τῶν σκανδάλων· ἀνάγκη
 γάρ ἐστιν ἔλθειν τὰ σκάνδαλα· πλὴν οὐαὶ
 τῷ ἀνθρώπῳ ἐκείνῳ, δι' οὗ τὸ σκάνδαλον
 ἔρχεται. ⁸Εἰ δὲ ἡ χεὶρ σου ἢ ὁ πούς σου
 σκανδαλίζει σε, ἔκκοψον αὐτὰ, καὶ βάλε ἀπὸ
 σοῦ· καλὸν σοι ἐστὶν εἰσελθεῖν εἰς τὴν ζωὴν
 χωλὸν ἢ κυλλὸν, ἢ δύο χεῖρας ἢ δύο πόδας
 ἔχοντα βληθῆναι εἰς τὸ πῦρ τὸ αἰώνιον.
⁹Καὶ εἰ ὁ ὀφθαλμός σου σκανδαλίζει σε, ἔξελε
 αὐτόν, καὶ βάλε ἀπὸ σοῦ· καλὸν σοι ἐστὶ
 μονόφθαλμον εἰς τὴν ζωὴν εἰσελθεῖν, ἢ δύο
 ὀφθαλμοὺς ἔχοντα βληθῆναι εἰς τὴν γέενναν
 τοῦ πυρός. ¹⁰Ὁρᾶτε, μὴ καταφρονήσητε
 ἑνὸς τῶν μικρῶν τούτων· λέγω γὰρ ὑμῖν, ὅτι
 οἱ ἄγγελοι αὐτῶν ἐν οὐρανοῖς διὰ παντὸς
 βλέπουσι τὸ πρόσωπον τοῦ πατρὸς μου τοῦ
 ἐν οὐρανοῖς. ¹¹Ἦλθε γὰρ ὁ υἱὸς τοῦ ἀνθρώπου
 σῶσαι τὸ ἀπολωλός. ¹²Τί ὑμῖν δοκεῖ; ἐὰν
 γένηται τινι ἀνθρώπῳ ἑκατὸν πρόβατα, καὶ
 πλανηθῇ ἐν ἑξ αὐτῶν οὐχί, ἀφείς τὰ ἐννε-
 ηκονταευνέα ἐπὶ τὰ ὄρη, πορευθεὶς ζητεῖ τὸ
 πλανώμενον; ¹³καὶ ἐὰν γένηται εὐρεῖν αὐτό,
 ἀμήν λέγω ὑμῖν, ὅτι χαίρει ἐπ' αὐτῷ μᾶλλον,
 ἢ ἐπὶ τοῖς ἐννεηκονταευνέα, τοῖς μὴ πεπλαν-

ημένοις. ¹⁴Οὕτως οὐκ ἔστι θέλημα ἔμπροσθεν τοῦ πατρὸς ὑμῶν τοῦ ἐν οὐρανοῖς, ἵνα ἀπολήται εἰς τῶν μικρῶν τούτων. ¹⁵Ἐὰν δὲ ἁμαρτήσῃ εἰς σὲ ὁ ἀδελφός σου, ὕπαγε, ἔλεγξον αὐτὸν μεταξὺ σου καὶ αὐτοῦ μόνου. Ἐάν σου ἀκούσῃ, ἐκέρδησας τὸν ἀδελφόν σου. ¹⁶Ἐὰν δὲ μὴ ἀκούσῃ, παράλαβε μετὰ σοῦ ἓτι ἓνα ἢ δύο· ἵνα ἐπὶ στόματος δύο μαρτύρων ἢ τριῶν σταθῇ πᾶν ῥῆμα. ¹⁷Ἐὰν δὲ παρακούσῃ αὐτῶν, εἰπὲ τῇ ἐκκλησίᾳ· ἔαν δὲ καὶ τῆς ἐκκλησίας παρακούσῃ, ἔστω σοι ὥσπερ ὁ ἐθνικὸς καὶ ὁ τελώνης. ¹⁸Ἀμὴν λέγω ὑμῖν, ὅσα ἔαν δῆσῃτε ἐπὶ τῆς γῆς, ἔσται δεδεμένα ἐν τῷ οὐρανῷ· καὶ ὅσα ἔαν λύσῃτε ἐπὶ τῆς γῆς, ἔσται λελυμένα ἐν τῷ οὐρανῷ. ¹⁹Πάλιν λέγω ὑμῖν, ὅτι ἔαν δύο ὑμῶν συμφωνήσωσιν ἐπὶ τῆς γῆς περὶ παντὸς πράγματος, οὐ ἔαν αἰτησῶνται, γενήσεται αὐτοῖς παρὰ τοῦ πατρὸς μου, τοῦ ἐν οὐρανοῖς. ²⁰οὐ γάρ εἰσι δύο ἢ τρεῖς συνηγμένοι εἰς τὸ ἐμὸν ὄνομα, ἐκεῖ εἰμι ἐν μέσφ αὐτῶν.

²¹ΤΟΤΕ προσελθὼν αὐτῷ ὁ Πέτρος εἶπε· Κύριε, ποσάκις ἁμαρτήσῃ εἰς ἐμέ ὁ ἀδελφός μου, καὶ ἀφήσω αὐτῷ; ἕως ἐπτάκις; ²²Λέγει αὐτῷ ὁ Ἰησοῦς· Οὐ λέγω σοι ἕως ἐπτάκις, ἀλλ' ἕως ἑβδομηκοντάκις ἐπτά. ²³Διὰ τοῦτο

ὁμοιώθη ἡ βασιλεία τῶν οὐρανῶν ἀνθρώπῳ βασιλεῖ, ὃς ἠθέλησε συναῖραι λόγον μετὰ τῶν δούλων αὐτοῦ. ²⁴ Ἀρξαμένου δὲ αὐτοῦ συναίρειν, προσηνέχθη αὐτῷ εἰς ὀφειλέτης μυρίων ταλάντων. ²⁵ Μὴ ἔχοντος δὲ αὐτοῦ ἀποδοῦναι, ἐκέλευσεν αὐτὸν ὁ κύριος αὐτοῦ παραθῆναι, καὶ τὴν γυναῖκα αὐτοῦ, καὶ τὰ τέκνα, καὶ πάντα ὅσα εἶχε, καὶ ἀποδοθῆναι. ²⁶ Πесὼν οὖν ὁ δούλος προσεκύνει αὐτῷ, λέγων· Κύριε, μακροθύμησον ἐπ' ἐμοί, καὶ πάντα σοι ἀποδώσω. ²⁷ Σπλαγχνισθεὶς δὲ ὁ κύριος τοῦ δούλου ἐκείνου ἀπέλυσεν αὐτὸν καὶ τὸ δάνειον ἀφήκεν αὐτῷ. ²⁸ Ἐξελθὼν δὲ ὁ δούλος ἐκεῖνος εὔρεν ἓνα τῶν συνδούλων αὐτοῦ, ὃς ὥφειλεν αὐτῷ ἑκατὸν δηνάρια· καὶ κρατήσας αὐτὸν ἔπνυγε, λέγων· Ἀπόδος μοι εἴ τι ὀφείλεις. ²⁹ Πесὼν οὖν ὁ σύνδουλος αὐτοῦ παρεκάλει αὐτὸν, λέγων· Μακροθύμησον ἐπ' ἐμοί, καὶ πάντα ἀποδώσω σοι. ³⁰ Ὁ δὲ οὐκ ἤθελεν· ἀλλὰ ἀπελθὼν ἔβαλεν αὐτὸν εἰς φυλακὴν, ἕως οὗ ἀποδῶ τὸ ὀφειλόμενον. ³¹ Ἰδόντες δὲ οἱ σύνδουλοι αὐτοῦ τὰ γενόμενα ἐλυπήθησαν σφόδρα· καὶ ἐλθόντες διεσάφησαν τῷ κυρίῳ αὐτῶν πάντα τὰ γενόμενα. ³² Τότε προσκαλεσάμενος αὐτὸν ὁ κύριος αὐτοῦ λέγει αὐτῷ· Δούλε πονηρὲ, πᾶσαν τὴν ὀφειλὴν ἐκείνην ἀφήκα

σοι. ἐπεὶ παρεκάλεσάς με· ³³οὐκ ἔδει καὶ σε ἐλεῆσαι τὸν σύνδουλόν σου, ὡς καὶ ἐγὼ σε ἤλῃσα ; ³⁴καὶ ὀργισθεὶς ὁ κύριος αὐτοῦ παρέδωκεν αὐτὸν τοῖς βασανισταῖς, ἕως οὗ ἀποδῶ πᾶν τὸ ὀφειλόμενον αὐτῷ. ³⁵Οὕτω καὶ ὁ πατήρ μου ὁ ἐπουράνιος ποιήσει ὑμῖν, ἐὰν μὴ ἀφῆτε ἕκαστος τῷ ἀδελφῷ αὐτοῦ ἀπὸ τῶν καρδιῶν ὑμῶν.

ΜΑΤΘ. XIX. ¹Καὶ ἐγένετο, ὅτε ἐτέλεσεν ὁ Ἰησοῦς τοὺς λόγους τούτους, μετῆρεν ἀπὸ τῆς Γαλιλαίας καὶ ἦλθεν εἰς τὰ ὄρια τῆς Ἰουδαίας πέραν τοῦ Ἰορδάνου. ²Καὶ ἠκολούθησαν αὐτῷ ὄχλοι πολλοί· καὶ ἐθεράπευσεν αὐτοὺς ἐκεῖ. ³ΚΑΙ προσῆλθον αὐτῷ οἱ Φαρισαῖοι πειράζοντες αὐτὸν, καὶ λέγοντες αὐτῷ· Εἰ ἔξεστιν ἀνθρώπῳ ἀπολῦσαι τὴν γυναῖκα αὐτοῦ κατὰ πᾶσαν αἰτίαν ; ⁴Ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς· Οὐκ ἀνέγνωτε, ὅτι ὁ ποιήσας ἀπ' ἀρχῆς ἄρσεν καὶ θῆλυ ἐποίησεν αὐτούς ; ⁵καὶ εἶπεν· Ἔνεκεν τούτου καταλείψει ἄνθρωπος τὸν πατέρα καὶ τὴν μητέρα, καὶ προσκολληθήσεται τῇ γυναικὶ αὐτοῦ· καὶ ἔσονται οἱ δύο εἰς σὰρκα μίαν· ⁶ὥστε οὐκέτι εἰσὶ δύο, ἀλλὰ σὰρξ μία· ὃ οὖν ὁ Θεὸς συνέθευξεν, ἄνθρωπος μὴ χωριζέτω. ⁷Λέγουσιν αὐτῷ· Τί οὖν Μωσὴς ἐνετείλατο δοῦναι

βιβλίον ἀποστασίου, καὶ ἀπολύσαι αὐτήν ;
⁸Λέγει αὐτοῖς· "Ὅτι Μωσῆς πρὸς τὴν σκληρο-
καρδίαν ὑμῶν ἐπέτρεψεν ὑμῖν ἀπολύσαι
τὰς γυναῖκας ὑμῶν· ἀπ' ἀρχῆς δὲ οὐ γέγονεν
οὕτω. ⁹Λέγω δὲ ὑμῖν, ὅτι ὃς ἂν ἀπολύσῃ τὴν
γυναῖκα αὐτοῦ, μὴ ἐπὶ πορνείᾳ, καὶ γαμήσῃ
ἄλλην, μοιχᾶται· καὶ ὁ ἀπολελυμένην γαμήσας
μοιχᾶται. ¹⁰Λέγουσιν αὐτῷ οἱ μαθηταὶ αὐτοῦ·
Εἰ οὕτως ἐστὶν ἡ αἰτία τοῦ ἀνθρώπου μετὰ
τῆς γυναικὸς, οὐ συμφέρει γαμῆσαι. ¹¹Ὁ δὲ
εἶπεν αὐτοῖς· Οὐ πάντες χωροῦσι τὸν λόγον
τούτον, ἀλλ' οἷς δέδοται. ¹²Εἰσὶ γὰρ εὐνοῦχοι,
οἵτινες ἐκ κοιλίας μητρὸς ἐγεννήθησαν οὕτω·
καὶ εἰσιν εὐνοῦχοι, οἵτινες εὐνουχίσθησαν ὑπὸ
τῶν ἀνθρώπων· καὶ εἰσιν εὐνοῦχοι, οἵτινες
εὐνούχισαν ἑαυτοὺς διὰ τὴν βασιλείαν τῶν
οὐρανῶν. Ὁ δυνάμενος χωρεῖν χωρεῖτω.

¹³Τότε προσηνέχθη αὐτῷ παιδία, ἵνα τὰς
χεῖρας ἐπιθῇ αὐτοῖς, καὶ προσεύξῃται· οἱ δὲ
μαθηταὶ ἐπετίμησαν αὐτοῖς. ¹⁴Ὁ δὲ Ἰησοὺς
εἶπεν· Ἀφετε τὰ παιδία, καὶ μὴ κωλύετε
αὐτὰ ἐλθεῖν πρὸς με· τῶν γὰρ τοιούτων ἐστὶν
ἡ βασιλεία τῶν οὐρανῶν. ¹⁵Καὶ ἐπιθεὶς αὐ-
τοῖς τὰς χεῖρας ἐπορεύθη ἐκεῖθεν. ¹⁶Καὶ
ἰδοὺ εἰς προσελθὼν εἶπεν αὐτῷ· Διδάσκαλε
ἀγαθὲ, τί ἀγαθὸν ποιήσω, ἵνα ἔχω ζωὴν αἰών-

ιον ; 17^ο Ο δὲ εἶπεν αὐτῷ· Τί με ἐρωτᾷς περὶ τοῦ ἀγαθοῦ ; εἰς ἐστὶν ὁ ἀγαθός· εἰ δὲ θέλεις εἰσελθεῖν εἰς τὴν ζωὴν, τήρησον τὰς ἐντολάς.

18^η Λέγει αὐτῷ· Ποίας ; ὁ δὲ Ἰησοῦς εἶπε· Τό· Οὐ φονεύσεις· Οὐ μοιχεύσεις· Οὐ κλέψεις· Οὐ ψευδομαρτυρήσεις· 19^η Τίμα τὸν πατέρα καὶ τὴν μητέρα· καί· Ἀγαπήσεις τὸν πλησίον σου ὡς σεαυτόν.

20^η Λέγει αὐτῷ ὁ νεανίσκος· Πάντα ταῦτα ἐφύλαξά μιν ἐκ νεότητός μου· τί ἔτι ὑστερῶ ; 21^η Εἶπε αὐτῷ ὁ Ἰησοῦς· Εἰ θέλεις τέλειος εἶναι, ὑπάγε, πώλησόν σου τὰ ὑπάρχοντα, καὶ δὸς πτωχοῖς· καὶ ἔξεις θησαυρὸν ἐν οὐρανῷ· καὶ δεῦρο, ἀκολούθει μοι.

22^η Ἀκούσας δὲ ὁ νεανίσκος τὸν λόγον ἀπῆλθε λυπούμενος· ἦν γὰρ ἔχων κτήματα πολλά.

23^η Ο δὲ Ἰησοῦς εἶπε τοῖς μαθηταῖς αὐτοῦ· Ἀμὴν λέγω ὑμῖν, ὅτι δυσκόλως πλούσιος εἰσελεύσεται εἰς τὴν βασιλείαν τῶν οὐρανῶν.

24^η Πάλιν δὲ λέγω ὑμῖν, ἐυκοπώτερόν ἐστι κάμηλον διὰ τρυπήματος ῥαφίδος εἰσελθεῖν, ἢ πλούσιον εἰς τὴν βασιλείαν τοῦ Θεοῦ εἰσελθεῖν.

25^η Ἀκούσαντες δὲ οἱ μαθηταὶ ἐξεπλήρσοντο σφόδρα, λέγοντες· Τίς ἄρα δύναται σωθῆναι ; 26^η Εμβλέψας δὲ ὁ Ἰησοῦς εἶπεν αὐτοῖς· Παρὰ ἀνθρώποις τοῦτο ἀδύνατόν ἐστι, παρὰ δὲ Θεῷ πάντα δυνατά.

27^η ΤΟΤΕ

ἀποκριθεὶς ὁ Πέτρος, εἶπεν αὐτῷ· Ἴδου, ἡμεῖς ἀφήκαμεν πάντα, καὶ ἠκολουθήσαμεν σοι· τί ἄρα ἔσται ἡμῖν ; ²⁸ Ὁ δὲ Ἰησοῦς εἶπεν αὐτοῖς· Ἀμὴν λέγω ὑμῖν, ὅτι ὑμεῖς οἱ ἀκολουθήσαντές μοι, ἐν τῇ παλυγενεσίᾳ, ὅταν καθίσῃ ὁ υἱὸς τοῦ ἀνθρώπου ἐπὶ θρόνου δόξης αὐτοῦ, καθίσεσθε καὶ ὑμεῖς ἐπὶ δώδεκα θρόνους, κρίνοντες τὰς δώδεκα φυλὰς τοῦ Ἰσραήλ. ²⁹ Καὶ πᾶς, ὃς ἀφήκεν οἰκίας ἢ ἀδελφούς ἢ ἀδελφὰς ἢ πατέρα ἢ μητέρα ἢ γυναῖκα ἢ τέκνα ἢ ἀγροὺς ἕνεκεν τοῦ ὀνόματός μου, ἑκατονταπλασίονα λήψεται, καὶ ζωὴν αἰώνιον κληρονομήσει. ³⁰ Πολλοὶ δὲ ἔσονται πρῶτοι ἔσχατοι, καὶ ἔσχατοι πρῶτοι.

CHAP. XX. ¹ Ὁμοία γάρ ἐστιν ἡ βασιλεῖα τῶν οὐρανῶν ἀνθρώπῳ οἰκοδεσπότῃ, ὅστις ἐξῆλθεν ἅμα πρῶτ' μισθώσασθαι ἐργάτας εἰς τὸν ἀμπελῶνα αὐτοῦ. ² Συμφωνήσας δὲ μετὰ τῶν ἐργατῶν ἐκ δηναρίου τὴν ἡμέραν ἀπέστειλεν αὐτοὺς εἰς τὸν ἀμπελῶνα αὐτοῦ· ³ καὶ ἐξελθὼν περὶ τρίτην ὥραν εἶδεν ἄλλους ἐστῶτας ἐν τῇ ἀγορᾷ ἀργούς· ⁴ καὶ ἐκείνοις εἶπεν· Ὑπάγετε καὶ ὑμεῖς εἰς τὸν ἀμπελῶνα· καὶ ὃ ἐὰν ᾖ δίκαιον, δώσω ὑμῖν. ⁵ Οἱ δὲ ἀπήλθον. Πάλιν ἐξελθὼν περὶ ἕκτην καὶ ἐννάτην ὥραν ἐποίησεν ὡσαύτως. ⁶ Περὶ δὲ

τὴν ἑνδεκάτην ὥραν ἐξελθὼν εὗρεν ἄλλους ἐστῶτας, καὶ λέγει αὐτοῖς· Τί ὧδε ἐστήκατε ὅλην τὴν ἡμέραν ἀργοί; ⁷Λέγουσιν αὐτῷ· Ὅτι οὐδεὶς ἡμᾶς ἐμισθώσατο. Λέγει αὐτοῖς· Ὑπάγετε καὶ ὑμεῖς εἰς τὸν ἀμπελῶνα, καὶ, ὃ ἐὰν ᾖ δίκαιον, λήψεσθε. ⁸Ὁ ψίας δὲ γενομένης, λέγει ὁ κύριος τοῦ ἀμπελῶνος τῷ ἐπιτρόπῳ αὐτοῦ· Κάλεσον τοὺς ἐργάτας καὶ ἀπόδος αὐτοῖς τὸν μισθὸν ἀρξάμενος ἀπὸ τῶν ἐσχάτων ἕως τῶν πρώτων. ⁹Καὶ ἐλθόντες οἱ περὶ τὴν ἑνδεκάτην ὥραν ἔλαβον ἀνὰ δηνάριον. ¹⁰Ἐλθόντες δὲ οἱ πρώτοι ἐνόμισαν, ὅτι πλείονα λήψονται· καὶ ἔλαβον καὶ αὐτοὶ ἀνὰ δηνάριον. ¹¹Λαβόντες δὲ ἐγόγγυζον κατὰ τοῦ οἰκοδεσπότου, ¹²λέγοντες· Ὅτι οὗτοι οἱ ἔσχατοι μίαν ὥραν ἐποίησαν, καὶ ἴσους ἡμῖν αὐτοὺς ἐποίησας τοῖς βαστάσασι τὸ βάρος τῆς ἡμέρας, καὶ τὸν καύσωνα. ¹³Ὁ δὲ ἀποκριθεὶς εἶπεν ἐνὶ αὐτῶν· Ἐταῖρε· οὐκ ἀδικῶ σε· οὐχὶ δηναρίου συνεφώνησάς μοι; ¹⁴ἄρον τὸ σὸν, καὶ ὑπάγε· θέλω δὲ τούτῳ τῷ ἐσχάτῳ δοῦναι ὡς καὶ σοι. ¹⁵Ἡ οὐκ ἔξεστί μοι ποιῆσαι ὃ θέλω ἐν τοῖς ἐμοῖς; ἢ ὁ ὀφθαλμός σου πονηρός ἐστιν, ὅτι ἐγὼ ἀγαθός εἰμι; ¹⁶Οὕτως ἔσονται οἱ ἔσχατοι πρώτοι· καὶ οἱ πρώτοι ἔσχατοι· πολλοὶ γάρ εἰσι κλητοί, ὀλίγοι δὲ ἐκλεκτοί.

17ΚΑΙ ἀναβαίνων ὁ Ἰησοῦς εἰς Ἱεροσόλυμα παρέλαβε τοὺς δώδεκα μαθητὰς κατ' ἰδίαν ἐν τῇ ὁδῷ, καὶ εἶπεν αὐτοῖς· 18Ἴδου, ἀναβαίνομεν εἰς Ἱεροσόλυμα, καὶ ὁ υἱὸς τοῦ ἀνθρώπου παραδοθήσεται τοῖς ἀρχιερεῦσι καὶ γραμματεῦσι· καὶ κατακρινούσιν αὐτὸν· θανάτῳ, 19καὶ παραδώσουσιν αὐτὸν τοῖς ἔθνεσιν εἰς τὸ ἐμπαῖξαι καὶ μαστιγῶσαι καὶ σταυρῶσαι· καὶ τῇ τρίτῃ ἡμέρᾳ ἀναστήσεται.

20Τότε προσῆλθεν αὐτῷ ἡ μήτηρ τῶν υἱῶν Ζεβεδαίου μετὰ τῶν υἱῶν αὐτῆς, προσκυνούσα, καὶ αἰτοῦσά τι παρ' αὐτοῦ. 21Ὁ δὲ εἶπεν αὐτῇ· Τί θέλεις; λέγει αὐτῷ· Εἰπέ, ἵνα καθίσωσιν οὗτοι οἱ δύο υἱοί μου εἰς ἐκ δεξιῶν σου καὶ εἰς ἐξ εὐωνύμων σου ἐν τῇ βασιλείᾳ σου. 22Ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν· Οὐκ οἶδατε τί αἰτεῖσθε· δύνασθε πιεῖν τὸ ποτήριον, ὃ ἐγὼ μέλλω πίνειν; Λέγουσιν αὐτῷ· Δυνάμεθα. 23Καὶ λέγει αὐτοῖς· Τὸ μὲν ποτήριόν μου πίεσθε· τὸ δὲ καθίσαι ἐκ δεξιῶν μου καὶ ἐξ εὐωνύμων μου οὐκ ἔστιν ἐμὸν δοῦναι, ἀλλ' οἷς ἡτοίμασται ὑπὸ τοῦ πατρός μου. 24Καὶ ἀκούσαντες οἱ δέκα ἡγανάκτησαν περὶ τῶν δύο ἀδελφῶν. 25Ὁ δὲ Ἰησοῦς προσκαλεσάμενος αὐτοὺς εἶπεν· Οἶδατε ὅτι οἱ ἄρχοντες τῶν ἐθνῶν κατακυριεύουσιν αὐτῶν, καὶ

οἱ μεγάλοι κατεξουσιάζουσιν αὐτῶν. ²⁶Οὐχ οὕτως ἔσται ἐν ὑμῖν· ἀλλ', ὅς ἐάν θέλῃ ἐν ὑμῖν μέγας γενέσθαι, ἔστω ὑμῶν διάκονος· ²⁷καὶ, ὅς ἐάν θέλῃ ἐν ὑμῖν εἶναι πρῶτος, ἔστω ὑμῶν δούλος· ²⁸ὥσπερ ὁ υἱὸς τοῦ ἀνθρώπου οὐκ ἤλθε διακονηθῆναι, ἀλλὰ διακονῆσαι, καὶ δοῦναι τὴν ψυχὴν αὐτοῦ λύτρον ἀντὶ πολλῶν.

²⁹Καὶ ἐκπορευομένων αὐτῶν ἀπὸ Ἱεριχῶ, ἠκολούθησεν αὐτῷ ὄχλος πολὺς. ³⁰Καὶ ἰδοὺ, δύο τυφλοὶ καθήμενοι παρὰ τὴν ὁδόν, ἀκούσαντες ὅτι Ἰησοῦς παράγει, ἔκραξαν λέγοντες· Ἐλέησον ἡμᾶς, Κύριε, υἱὸς Δαβίδ. ³¹Ὁ δὲ ὄχλος ἐπετίμησεν αὐτοῖς, ἵνα σιωπήσωσιν. Οἱ δὲ μείζον ἔκραζον, λέγοντες· Ἐλέησον ἡμᾶς, Κύριε, υἱὸς Δαβίδ. ³²Καὶ στὰς ὁ Ἰησοῦς ἐφώνησεν αὐτοὺς, καὶ εἶπε· Τί θέλετε ποιήσω ὑμῖν; ³³Λέγουσιν αὐτῷ· Κύριε, ἵνα ἀνοιχθῶσιν ἡμῶν οἱ ὀφθαλμοί. ³⁴Σπλαγχνισθεὶς δὲ ὁ Ἰησοῦς ἤψατο τῶν ὀφθαλμῶν αὐτῶν· καὶ εὐθέως ἀνέβλεψαν αὐτῶν οἱ ὀφθαλμοί· καὶ ἠκολούθησαν αὐτῷ.

CHAP. XXI. ¹ΚΑΙ ὅτε ἤγγισαν εἰς Ἱεροσόλυμα καὶ ἦλθον εἰς Βηθφαγὴ πρὸς τὸ ὄρος τῶν ἐλαιῶν, τότε ὁ Ἰησοῦς ἀπέστειλε δύο μαθητὰς, ²λέγων αὐτοῖς· Πορεύθητε εἰς τὴν κώμην τὴν ἀπέναντι ὑμῶν· καὶ εὐθέως εὐρ-

ἴσετε ὄνον δεδεμένην καὶ πῶλον μετ' αὐτῆς·
 λύσαντες ἀγάγετέ μοι. ³Καὶ ἐάν τις ὑμῖν
 εἴπῃ τι, ἐρεῖτε, ὅτι ὁ Κύριος αὐτῶν χρεῖαν
 ἔχει· εὐθέως δὲ ἀποστέλλει αὐτούς. ⁴Τοῦτο
 δὲ ὅλον γέγονεν, ἵνα πληρωθῇ τὸ ῥηθὲν διὰ
 τοῦ προφήτου, λέγοντος· ⁵Εἴπατε τῇ θυγατρὶ
 Σιών· Ἰδοὺ ὁ βασιλεὺς σου ἔρχεται· σοι
 πραῦς, καὶ ἐπιβεβηκὼς ἐπὶ ὄνον καὶ πῶλον
 νῖδον ὑποζυγίου. ⁶Πορευθέντες δὲ οἱ μαθηταί,
 καὶ ποιήσαντες καθὼς προσέταξεν αὐτοῖς ὁ
 Ἰησοῦς, ἤγαγον τὴν ὄνον καὶ τὸν πῶλον,
 καὶ ἐπέθηκαν ἐπάνω αὐτῶν τὰ ἱμάτια αὐτῶν,
 καὶ ἐπεκάθισεν ἐπάνω αὐτῶν. ⁸Ὁ δὲ πλεῖσ-
 τος ὄχλος ἔστρωσαν ἑαυτῶν τὰ ἱμάτια ἐν τῇ
 ὁδῷ· ἄλλοι δὲ ἔκοπτον κλάδους ἀπὸ τῶν
 δένδρων, καὶ ἐστρώννουν ἐν τῇ ὁδῷ. ⁹Οἱ δὲ
 ὄχλοι οἱ προάγοντες καὶ οἱ ἀκολουθοῦντες
 ἔκραζον, λέγοντες· Ὡσαννὰ τῷ υἱῷ Δαβὶδ·
 εὐλογημένος ὁ ἐρχόμενος ἐν ὀνόματι Κυρίου·
 Ὡσαννὰ ἐν τοῖς ὑψίστοις. ¹⁰Καὶ εἰσελθόντος
 αὐτοῦ εἰς Ἱεροσόλυμα, ἐσείσθη πᾶσα ἡ πόλις,
 λέγουσα· Τίς ἐστὶν οὗτος; ¹¹Οἱ δὲ ὄχλοι ἔλεγ-
 ον· Οὗτός ἐστιν Ἰησοῦς ὁ πρεσβύτερος ὁ ἀπὸ
 Ναζαρέθ τῆς Γαλιλαίας. ¹²Καὶ εἰσῆλθεν ὁ
 Ἰησοῦς εἰς τὸ ἱερόν τοῦ Θεοῦ, καὶ ἐξέβαλε
 πάντα τοὺς πωλοῦντας καὶ ἀγοράζοντας ἐν

τῷ ἱερῷ, καὶ τὰς τραπέζας τῶν κολλυβιστῶν κατέστρεψε, καὶ τὰς καθέδρας τῶν πωλούντων τὰς περιστεράς· ¹³καὶ λέγει αὐτοῖς· Γέγραπται· Ὁ οἶκός μου οἶκος προσευχῆς κληθήσεται· ὑμεῖς δὲ αὐτὸν ἐποιήσατε σπήλαιον ληστῶν. ¹⁴Καὶ προσήλθον αὐτῷ τυφλοὶ καὶ χωλοὶ ἐν τῷ ἱερῷ, καὶ ἐθεράπευσεν αὐτούς. ¹⁵Ἰδόντες δὲ οἱ ἀρχιερεῖς καὶ οἱ γραμματεῖς τὰ θαυμάσια, ἃ ἐποίησε, καὶ τοὺς παῖδας κρίζοντας ἐν τῷ ἱερῷ, καὶ λέγοντας· Ὡσαννὰ τῷ υἱῷ Δαβίδ· ἠγανάκτησαν ¹⁶καὶ εἶπον αὐτῷ· Ἀκούεις τί οὗτοι λέγουσιν; ὁ δὲ Ἰησοῦς λέγει αὐτοῖς· Ναί· οὐδέποτε ἀνέγνωτε, ὅτι ἐκ στόματος νηπίων καὶ θηλαζόντων κατηρτίσω αἶνον; ¹⁷καὶ καταλιπὼν αὐτοὺς ἐξῆλθεν ἔξω τῆς πόλεως εἰς Βηθανίαν, καὶ ἠυλίσθη ἐκεῖ.

¹⁸Πρωῖας δὲ ἐπανάγων εἰς τὴν πόλιν ἐπεΐν-
ασε· ¹⁹καὶ ἰδὼν συκὴν μίαν ἐπὶ τῆς ὁδοῦ ἦλθεν ἐπ' αὐτήν, καὶ οὐδὲν εὔρεν ἐν αὐτῇ, εἰ μὴ φύλλα μόνον· καὶ λέγει αὐτῇ· Μηκέτι ἐκ σοῦ καρπὸς γένηται εἰς τὸν αἰῶνα. Καὶ ἐξηράνθη παραχρῆμα ἡ συκὴ. ²⁰Καὶ ἰδόντες οἱ μαθηταὶ ἐθαύμασαν, λέγοντες· Πῶς παραχρῆμα ἐξηράνθη ἡ συκὴ; ²¹Ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν αὐτοῖς· Ἀμὴν λέγω ὑμῖν, ἐὰν ἔχητε πίστιν καὶ μὴ διακριθῆτε, οὐ μόνον τὸ

τῆς συκῆς ποιήσετε, ἀλλὰ κὰν τῷ ὄρει τοῦτῳ εἶπητε· Ἀρθήτι, καὶ βλήθητι εἰς τὴν θάλασσαν· γενήσεται. ²²Καὶ πάντα, ὅσα ἂν αἰτήσητε ἐν τῇ προσευχῇ πιστεύοντες, λήψεσθε.

²³ΚΑΙ ἔλθόντι αὐτῷ εἰς τὸ ἱερόν προσήλθον αὐτῷ διδάσκοντι οἱ ἀρχιερεῖς καὶ οἱ πρεσβύτεροι τοῦ λαοῦ, λέγοντες· Ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιεῖς ; καὶ τίς σοι ἔδωκε τὴν ἐξουσίαν ταύτην ; ²⁴Ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν αὐτοῖς· Ἐρωτήσω ὑμᾶς κἀγὼ λόγον ἓνα, ὃν ἂν εἶπητέ μοι, κἀγὼ ὑμῖν ἐρῶ ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιῶ. ²⁵Τὸ βύπτισμα Ἰωάννου πόθεν ἦν ; ἐξ οὐρανοῦ, ἢ ἐξ ἀνθρώπων ; Οἱ δὲ διελογίζοντο παρ' ἑαυτοῖς, λέγοντες· Ἐὰν εἰπωμεν· Ἐξ οὐρανοῦ· ἐρεῖ ἡμῖν· Διατί οὖν οὐκ ἐπιστεύσατε αὐτῷ ; ²⁶ἂν δὲ εἰπωμεν· Ἐξ ἀνθρώπων· φοβούμεθα τὸν ὄχλον· πάντες γὰρ ἔχουσι τὸν Ἰωάννην ὡς προφήτην. ²⁷Καὶ ἀποκριθέντες τῷ Ἰησοῦ εἶπον· Οὐκ οἶδαμεν. Ἐφη αὐτοῖς καὶ αὐτός· Οὐδὲ ἐγὼ λέγω ὑμῖν, ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιῶ. ²⁸Τί δὲ ὑμῖν δοκεῖ ; ἄνθρωπος εἶχε τέκνα δύο· καὶ προσελθὼν τῷ πρώτῳ εἶπε· Τέκνον, ὑπάγε, σήμερον ἐργάζου ἐν τῷ ἀμπελῶνί μου. ²⁹Ὁ δὲ ἀποκριθεὶς εἶπεν· Οὐ θέλω· ὕστερον δὲ μεταμεληθεὶς ἀπήλθε. ³⁰Καὶ προσελθὼν τῷ ἐτέρῳ,

εἶπεν ὡσαύτως. Ὁ δὲ ἀποκριθεὶς εἶπεν·
 Ἐγὼ κύριε καὶ οὐκ ἀπῆλθε. ³¹Τίς ἐκ τῶν
 δύο ἐποίησε τὸ θέλημα τοῦ πατρός ; Λέγουσιν
 αὐτῷ· Ὁ πρῶτος. Λέγει αὐτοῖς ὁ Ἰησοῦς·
 Ἀμὴν λέγω ὑμῖν, ὅτι οἱ τελῶναι καὶ αἱ πόρναι
 προάγουσιν ὑμᾶς εἰς τὴν βασιλείαν τοῦ Θεοῦ.
³² Ἦλθε γὰρ πρὸς ὑμᾶς Ἰωάννης ἐν ὁδῷ
 δικαιοσύνης, καὶ οὐκ ἐπιστεύσατε αὐτῷ· οἱ
 δὲ τελῶναι καὶ αἱ πόρναι ἐπίστευσαν αὐτῷ·
 ὑμεῖς δὲ ἰδόντες οὐ μετεμελήθητε ὕστερον
 τοῦ πιστεῦσαι αὐτῷ. ³³ Ἀλλην παραβολὴν
 ἀκούσατε· ἄνθρωπος ἦν οἰκοδεσπότης, ὅστις
 ἐφύτευσεν ἀμπελῶνα, καὶ φραγμὸν αὐτῷ περι-
 ἔθηκε, καὶ ὥρυξεν ἐν αὐτῷ ληνὸν, καὶ ὠκοδόμη-
 ῆσε πύργον, καὶ ἐξέδοτο αὐτὸν γεωργοῖς, καὶ
 ἀπεδήμησεν. ³⁴ Ὅτε δὲ ἤγγισεν ὁ καιρὸς τῶν
 καρπῶν, ἀπέστειλε τοὺς δούλους αὐτοῦ πρὸς
 τοὺς γεωργοὺς λαβεῖν τοὺς καρποὺς αὐτοῦ.
³⁵ Καὶ λαβόντες οἱ γεωργοὶ τοὺς δούλους
 αὐτοῦ, ὃν μὲν ἔδειραν, ὃν δὲ ἀπέκτειναν, ὃν δὲ
 ἐλιθοβόλησαν. ³⁶ Πάλιν ἀπέστειλεν ἄλλους
 δούλους πλείονας τῶν πρώτων· καὶ ἐποίησαν
 αὐτοῖς ὡσαύτως. ³⁷ Ὑστερον δὲ ἀπέστειλε
 πρὸς αὐτοὺς τὸν υἱὸν αὐτοῦ, λέγων· Ἐν-
 τραπήσονται τὸν υἱόν μου. ³⁸ Οἱ δὲ γεωργοὶ
 ἰδόντες τὸν υἱὸν εἶπον ἐν ἑαυτοῖς· Οὗτός ἐστιν

ὁ κληρονόμος· δεῦτε, ἀποκτείνωμεν αὐτὸν, καὶ κατὰσχωμεν τὴν κληρονομίαν αὐτοῦ. ³⁹Καὶ λαβόντες αὐτὸν ἐξέβαλον ἔξω τοῦ ἀμπελῶνος, καὶ ἀπέκτειναν. ⁴⁰Ὅταν οὖν ἔλθῃ ὁ κύριος τοῦ ἀμπελῶνος, τί ποιήσῃ τοῖς γεωργοῖς ἐκείνοις; ⁴¹Λέγουσιν αὐτῷ· Κακοὺς κακῶς ἀπολέσει αὐτοὺς, καὶ τὸν ἀμπελῶνα ἐκδώσεται ἄλλοις γεωργοῖς, οἵτινες ἀποδώσουσιν αὐτῷ τοὺς καρποὺς ἐν τοῖς καιροῖς αὐτῶν. ⁴²Λέγει αὐτοῖς ὁ Ἰησοῦς· Οὐδέποτε ἀνέγνωτε ἐν ταῖς γραφαῖς· Λίθον, ὃν ἀπεδοκίμασαν οἱ οἰκοδομοῦντες, οὗτος ἐγενήθη εἰς κεφαλὴν γωνίας· παρὰ Κυρίου ἐγένετο αὕτη, καὶ ἔστι θαυμαστὴ ἐν ὀφθαλμοῖς ἡμῶν; ⁴³Διὰ τοῦτο λέγω ὑμῖν, ὅτι ἀρθήσεται ἀφ' ὑμῶν ἡ βασιλεία τοῦ Θεοῦ, καὶ δοθήσεται ἔθνει ποιοῦντι τοὺς καρποὺς αὐτῆς. ⁴⁴Καὶ ὁ πεσὼν ἐπὶ τὸν λίθον τοῦτον συνθλασθήσεται· ἐφ' ὃν δ' ἂν πέσῃ, λικμήσῃ αὐτόν. ⁴⁵Καὶ ἀκούσαντες οἱ ἀρχιερεῖς καὶ οἱ Φαρισαῖοι τὰς παραβολὰς αὐτοῦ ἔγνωσαν ὅτι περὶ αὐτῶν λέγει· ⁴⁶καὶ ζητοῦντες αὐτὸν κρατῆσαι ἐφοβήθησαν τοὺς ὄχλους, ἐπειδὴ ὥς προφῆτην αὐτὸν εἶχον.

CHAP. XXII. ¹ΚΑΙ ἀποκριθεὶς ὁ Ἰησοῦς πάλιν εἶπεν αὐτοῖς ἐν παραβολαῖς, λέγων· Ὡμοιωθῇ ἡ βασιλεία τῶν οὐρανῶν ἀνθρώπῳ

βασιλεῖ, ὅστις ἐποίησε γάμους τῷ νιῷ αὐτοῦ.
³Καὶ ἀπέστειλε τοὺς δούλους αὐτοῦ καλέσαι
τοὺς κεκλημένους εἰς τοὺς γάμους· καὶ οὐκ
ἤθελον ἐλθεῖν. ⁴Πάλιν ἀπέστειλεν ἄλλους
δούλους, λέγων· Εἴπατε τοῖς κεκλημένοις·
Ἴδου, τὸ ἄριστόν μου ἡτοίμασα, οἱ ταῦροί μου
καὶ τὰ σιτιστὰ τεθυμένα, καὶ πάντα ἔτοιμα·
δεῦτε εἰς τοὺς γάμους. ⁵Οἱ δὲ ἀμελήσαντες
ἀπηλθον, ὁ μὲν εἰς τὸν ἴδιον ἀγρὸν, ὁ δὲ εἰς τὴν
ἐμπορίαν αὐτοῦ. ⁶Οἱ δὲ λοιποὶ κρατήσαντες
τοὺς δούλους αὐτοῦ ὑβρῖσαν καὶ ἀπέκτειναν.
⁷Ακούσας δὲ ὁ βασιλεὺς ὠργίσθη· καὶ πέμψας
τὰ στρατεύματα αὐτοῦ ἀπώλεσε τοὺς φονεῖς
ἐκείνους, καὶ τὴν πόλιν αὐτῶν ἐνέπρησε.
⁸Τότε λέγει τοῖς δούλοις αὐτοῦ· Ὁ μὲν γάμος
ἔτοιμός ἐστιν, οἱ δὲ κεκλημένοι οὐκ ἦσαν ἄξιοι.
⁹Πορεύεσθε οὖν ἐπὶ τὰς διεξόδους τῶν ὁδῶν,
καὶ, ὅσους ἂν εὑρητε, καλέσατε εἰς τοὺς γάμους.
¹⁰Καὶ ἐξελθόντες οἱ δοῦλοι ἐκείνοι εἰς τὰς
ὁδοὺς συνήγαγον πάντας, ὅσους εὔρον, πονη-
ροὺς τε καὶ ἀγαθοὺς· καὶ ἐπλήσθη ὁ γάμος
ἀνακειμένων. ¹¹Εἰσελθὼν δὲ ὁ βασιλεὺς θε-
άσασθαι τοὺς ἀνακειμένους εἶδεν ἐκεῖ ἄνθρωπον
οὐκ ἐνδεδυμένον ἔνδυμα γάμου· ¹²καὶ λέγει
αὐτῷ· Ἐταῖρε, πῶς εἰσῆλθες ὧδε, μὴ ἔχων
ἔνδυμα γάμου; ὁ δὲ ἐφίμωθη. ¹³Τότε εἶπεν

ὁ βασιλεὺς τοῖς διακόνοις· Διήσαντες αὐτοῦ πόδας καὶ χεῖρας ἄρατε αὐτὸν καὶ ἐκβάλετε εἰς τὸ σκότος τὸ ἐξώτερον· ἐκεῖ ἔσται ὁ κλαυθμὸς καὶ ὁ βρυγμὸς τῶν ὀδόντων. ¹⁴Πολλοὶ γάρ εἰσι κλητοὶ, ὀλίγοι δὲ ἐκλεκτοί.

¹⁵TOTE πορευθέντες οἱ Φαρισαῖοι συμβούλιον ἔλαβον ὅπως αὐτὸν παγιδεύσωσιν ἐν λόγῳ. ¹⁶Καὶ ἀποστέλλουσιν αὐτῷ τοὺς μαθητὰς αὐτῶν μετὰ τῶν Ἑρωδιανῶν, λέγοντες· Διδάσκαλε, οἶδαμεν, ὅτι ἀληθὴς εἶ καὶ τὴν ὁδὸν τοῦ Θεοῦ ἐν ἀληθείᾳ διδάσκεις, καὶ οὐ μέλει σοι περὶ οὐδενός· οὐ γὰρ βλέπεις εἰς πρόσωπον ἀνθρώπων. ¹⁷Εἰπέ οὖν ἡμῖν, τί σοι δοκεῖ, ἔξεστι δοῦναι κῆνσον Καίσαρι, ἢ οὐ; ¹⁸Γνοὺς δὲ ὁ Ἰησοῦς τὴν πονηρίαν αὐτῶν εἶπε· Τί με πειράζετε, ὑποκριταί; ¹⁹Ἐπιδείξατέ μοι τὸ νόμισμα τοῦ κήνσου. Οἱ δὲ προσήνεγκαν αὐτῷ δηνάριον. ²⁰Καὶ λέγει αὐτοῖς· Τίνος ἡ εἰκὼν αὕτη καὶ ἡ ἐπιγραφή; ²¹Λέγουσιν αὐτῷ· Καίσαρος. Τότε λέγει αὐτοῖς· Ἀπόδοτε οὖν τὰ Καίσαρος Καίσαρι, καὶ τὰ τοῦ Θεοῦ τῷ Θεῷ. ²²Καὶ ἀκούσαντες ἐθαύμασαν, καὶ ἀφέντες αὐτὸν ἀπῆλθον.

²³Ἐν ἐκείνῃ τῇ ἡμέρᾳ προσήλθον αὐτῷ Σαδδουκαῖοι, οἱ λέγοντες μὴ εἶναι ἀνάστασιν· καὶ ἐπηρώτησαν αὐτὸν, ²⁴λέγοντες· Διδάσκαλε,

Μωσῆς εἶπεν· Ἐάν τις ἀποθάνῃ μὴ ἔχων τέκνα, ἐπιγαμβρεύσει ὁ ἀδελφὸς αὐτοῦ τὴν γυναῖκα αὐτοῦ, καὶ ἀναστήσει σπέρμα τῷ ἀδελφῷ αὐτοῦ. ²⁵ Ἦσαν δὲ παρ' ἡμῖν ἑπτὰ ἀδελφοί· καὶ ὁ πρῶτος, γαμήσας, ἐτελεύτησε· καὶ μὴ ἔχων σπέρμα ἀφῆκε τὴν γυναῖκα αὐτοῦ τῷ ἀδελφῷ αὐτοῦ. ²⁶ Ὁμοίως καὶ ὁ δεύτερος, καὶ ὁ τρίτος, ἕως τῶν ἑπτὰ. ²⁷ Ὑστερον δὲ πάντων ἀπέθανε καὶ ἡ γυνή. ²⁸ Ἐν τῇ οὖν ἀναστάσει τίνος τῶν ἑπτὰ ἔσται γυνή; πάντες γὰρ ἔσχον αὐτήν. ²⁹ Ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν αὐτοῖς· Πλανᾶσθε, μὴ εἰδότες τὰς γραφὰς, μηδὲ τὴν δύναμιν τοῦ Θεοῦ. ³⁰ Ἐν γὰρ τῇ ἀναστάσει οὔτε γαμοῦσιν, οὔτε ἐκγαμίζονται, ἀλλ' ὡς ἄγγελοι τοῦ Θεοῦ ἐν οὐρανῷ εἰσι. ³¹ Περὶ δὲ τῆς ἀναστάσεως τῶν νεκρῶν οὐκ ἀνέγνωτε τὸ ῥηθὲν ὑμῖν ὑπὸ τοῦ Θεοῦ, λέγοντος· ³² Ἐγὼ εἰμι ὁ Θεὸς Ἀβραάμ, καὶ ὁ Θεὸς Ἰσαὰκ, καὶ ὁ Θεὸς Ἰακώβ; οὐκ ἔστιν ὁ Θεὸς Θεὸς νεκρῶν, ἀλλὰ ζώντων. ³³ Καὶ ἀκούσαντες οἱ ὄχλοι ἐξεπλήσσοντο ἐπὶ τῇ διδαχῇ αὐτοῦ.

³⁴ Οἱ δὲ Φαρισαῖοι, ἀκούσαντες ὅτι ἐφίμωσε τοὺς Σαδδουκαίους, συνήχθησαν ἐπὶ τὸ αὐτό. ³⁵ Καὶ ἐπηρώτησεν εἰς ἑξ' αὐτῶν νομικὸς, πειράζων αὐτὸν, καὶ λέγων· ³⁶ Διδάσκαλε, ποία

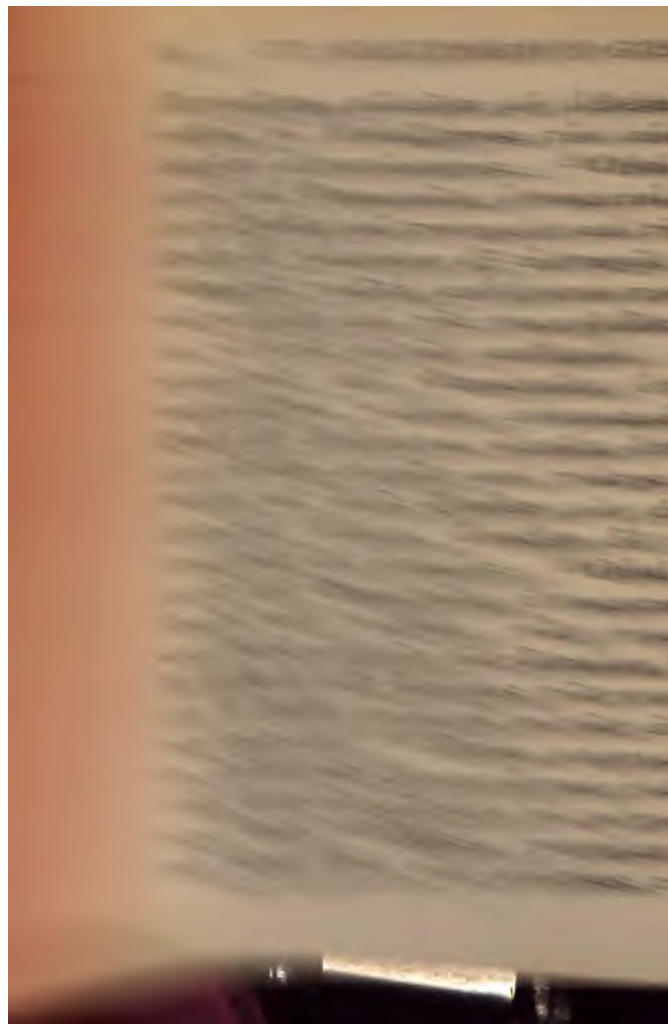
ἐντολὴ μεγάλη ἐν τῷ νόμῳ ; 37 Ὁ δὲ Ἰησοὺς ἔφη αὐτῷ· Ἀγαπήσεις Κύριον τὸν Θεόν σου ἐν ὅλῃ τῇ καρδίᾳ σου, καὶ ἐν ὅλῃ τῇ ψυχῇ σου, καὶ ἐν ὅλῃ τῇ διανοίᾳ σου. 38 Αὕτη ἐστὶ πρώτη καὶ μεγάλη ἐντολή. 39 Δευτέρα δὲ ὁμοία αὐτῇ· Ἀγαπήσεις τὸν πλησίον σου ὡς σεαυτόν. 40 Ἐν ταύταις ταῖς δυσὶν ἐντολαῖς ὅλος ὁ νόμος καὶ οἱ προφῆται κρέμονται.

41 ΣΤΗΝΗΓΜΕΝΩΝ δὲ τῶν Φαρισαίων, ἐπηρώτησεν αὐτοὺς ὁ Ἰησοὺς, λέγων· 42 Τί ὑμῖν δοκεῖ περὶ τοῦ Χριστοῦ ; τίνος υἱὸς ἐστί ; Λέγουσιν αὐτῷ· Τοῦ Δαβίδ. 43 Λέγει αὐτοῖς· Πῶς οὖν Δαβὶδ ἐν πνεύματι Κύριον αὐτὸν καλεῖ ; λέγων· 44 Εἶπεν ὁ Κύριος τῷ Κυρίῳ μου· Κάθου ἐκ δεξιῶν μου, ἕως ἂν θῶ τοὺς ἐχθρούς σου ὑποπόδιον τῶν ποδῶν σου. 45 Εἰ οὖν Δαβὶδ καλεῖ αὐτὸν Κύριον, πῶς υἱὸς αὐτοῦ ἐστι ; 46 Καὶ οὐδεὶς ἐδύνατο αὐτῷ ἀποκριθῆναι λόγον· οὐδὲ ἐτόλμησέ τις ἀπ' ἐκείνης τῆς ἡμέρας ἐπερωτῆσαι αὐτὸν οὐκέτι.

CHAP. XXIII. 1 Τότε ὁ Ἰησοὺς ἐλάλησε τοῖς ὄχλοις καὶ τοῖς μαθηταῖς αὐτοῦ, λέγων· 2 Ἐπὶ τῆς Μωσέως καθέδρας ἐκάθισαν οἱ γραμματεῖς καὶ οἱ Φαρισαῖοι· 3 πάντα οὖν, ὅσα ἂν εἴπωσιν ὑμῖν τηρεῖν, τηρεῖτε καὶ ποιεῖτε· κατὰ δὲ τὰ ἔργα αὐτῶν μὴ ποιεῖτε· λέγουσι

γὰρ, καὶ οὐ ποιοῦσι. ⁴ Δεσμεύουσι γὰρ φορτία βαρέα καὶ δυσβάστακτα, καὶ ἐπιτιθέασιν ἐπὶ τοὺς ὤμους τῶν ἀνθρώπων· τῷ δὲ δακτύλῳ αὐτῶν οὐ θέλουσι κινήσαι αὐτά. ⁵ Πάντα δὲ τὰ ἔργα αὐτῶν ποιοῦσι πρὸς τὸ θεαθῆναι τοῖς ἀνθρώποις· πλατύνουσι δὲ τὰ φυλακτήρια αὐτῶν, καὶ μεγαλύνουσι τὰ κράσπεδα τῶν ἱματίων αὐτῶν, ⁶ φιλοῦσί τε τὴν πρωτοκλισίαν ἐν τοῖς δείπνοις, καὶ τὰς πρωτοκαθεδρίας ἐν ταῖς συναγωγαῖς, ⁷ καὶ τοὺς ὑσπασμούς ἐν ταῖς ἀγοραῖς, καὶ καλεῖσθαι ὑπὸ τῶν ἀνθρώπων, Ῥαββί, Ῥαββί. ⁸ Ὑμεῖς δὲ μὴ κληθῆτε Ῥαββί· εἷς γὰρ ἐστὶν ὑμῶν ὁ καθηγητὴς· πάντες δὲ ὑμεῖς ἀδελφοί ἐστε. ⁹ Καὶ πατέρα μὴ καλέσητε ὑμῶν ἐπὶ τῆς γῆς· εἷς γὰρ ἐστὶν ὁ πατὴρ ὑμῶν, ὁ ἐν τοῖς οὐρανοῖς. ¹⁰ Μηδὲ κληθῆτε καθηγηταί· εἷς γὰρ ὑμῶν ἐστὶν ὁ καθηγητὴς, ὁ Χριστός. ¹¹ Ὁ δὲ μείζων ὑμῶν ἔσται ὑμῶν διάκονος. ¹² Ὅστις δὲ ὑψώσει ἑαυτὸν, ταπεινωθήσεται· καὶ ὅστις ταπεινώσει ἑαυτὸν, ὑψωθήσεται. ¹³ Οἳ δὲ ὑμῖν, γραμματεῖς καὶ Φαρισαῖοι, ὑποκριταί, ὅτι κλείετε τὴν βασιλείαν τῶν οὐρανῶν ἔμπροσθεν τῶν ἀνθρώπων· ὑμεῖς γὰρ οὐκ εἰσέρχεσθε, οὐδὲ τοὺς εἰσερχομένους ἀφίετε εἰσελθεῖν. ¹⁴ Οὐαὶ ὑμῖν, γραμματεῖς καὶ Φαρισαῖοι, ὑποκριταί,

ὅτι κατεσθίετε τὰς οἰκίας τῶν χηρῶν, καὶ προφάσει μακρὰ προσευχόμενοι· διὰ τοῦτο λήψεσθε περισσότερον κρίμα. ¹⁵Οὐαὶ ὑμῖν, γραμματεῖς καὶ Φαρισαῖοι, ὑποκριταί, ὅτι περιάγετε τὴν θύλασσαν καὶ τὴν ξηρὰν, ποιῆσαι ἓνα προσήλυτον· καὶ ὅταν γένηται, ποιεῖτε αὐτὸν υἱὸν γεέννης διπλότερον ὑμῶν. ¹⁶Οὐαὶ ὑμῖν, ὁδηγοὶ τυφλοὶ, οἱ λέγοντες· Ὃς ἂν ὁμώσῃ ἐν τῷ ναῷ, οὐδέν ἐστιν· ὃς δ' ἂν ὁμώσῃ ἐν τῷ χρυσῷ τοῦ ναοῦ, ὀφείλει. ¹⁷Μωροὶ καὶ τυφλοί· τίς γὰρ μείζων ἐστίν, ὁ χρυσὸς, ἢ ὁ ναὸς ὁ ἀγιάζων τὸν χρυσόν; ¹⁸καί· Ὃς ἔαν ὁμώσῃ ἐν τῷ θυσιαστηρίῳ, οὐδέν ἐστιν· ὃς δ' ἂν ὁμώσῃ ἐν τῷ δώρῳ, τῷ ἐπάνω αὐτοῦ, ὀφείλει. ¹⁹Μωροὶ καὶ τυφλοί· τί γὰρ μείζων, τὸ δῶρον, ἢ τὸ θυσιαστήριον τὸ ἀγιάζον τὸ δῶρον; ²⁰Ὁ οὖν ὁμώσας ἐν τῷ θυσιαστηρίῳ ὁμνύει ἐν αὐτῷ καὶ ἐν πᾶσι τοῖς ἐπάνω αὐτοῦ. ²¹Καὶ ὁ ὁμώσας ἐν τῷ ναῷ ὁμνύει ἐν αὐτῷ καὶ ἐν τῷ κατοικήσαντι αὐτόν. ²²Καὶ ὁ ὁμώσας ἐν τῷ οὐρανῷ ὁμνύει ἐν τῷ θρόνῳ τοῦ Θεοῦ καὶ ἐν τῷ καθημένῳ ἐπάνω αὐτοῦ. ²³Οὐαὶ ὑμῖν, γραμματεῖς καὶ Φαρισαῖοι, ὑποκριταί, ὅτι ἀποδεκατοῦτε τὸ ἡδύοσμον καὶ τὸ ἄνηθον καὶ τὸ κύμινον· καὶ ἀφήκατε τὰ βαρύτερα τοῦ νόμου, τὴν κρίσιν καὶ τὸν ἔλεον καὶ τὴν πίστιν. Ταῦτα



31 Διὰ τοῦτο, ἰδοὺ, ἐγὼ ἀποστέλλω πρὸς ὑμᾶς προφήτας καὶ σοφοὺς καὶ γραμματεῖς· καὶ ἐξ αὐτῶν ἀποκτενεῖτε καὶ σταυρώσετε, καὶ ἐξ αὐτῶν μαστιγώσετε ἐν ταῖς συναγωγαῖς ὑμῶν, καὶ διώξετε ἀπὸ πόλεως εἰς πόλιν· 35 ὅπως ἔλθῃ ἐφ' ὑμᾶς πᾶν αἷμα δίκαιον ἐκχυνόμενον ἐπὶ τῆς γῆς, ἀπὸ τοῦ αἵματος Ἀβελ τοῦ δικαίου ἕως τοῦ αἵματος Ζαχαρίου υἱοῦ Βαραχίου, ὃν ἐφονεύσατε μεταξὺ τοῦ ναοῦ καὶ τοῦ θυσιαστηρίου. 36 Ἀμὴν λέγω ὑμῖν, ἥξει ταῦτα πάντα ἐπὶ τὴν γενεὰν ταύτην. 37 Ἰερουσαλὴμ, Ἰερουσαλὴμ, ἡ ἀποκτείνουσα τοὺς προφήτας, καὶ λιθοβολοῦσα τοὺς ἀπεσταλμένους πρὸς αὐτήν, ποσάκις ἠθέλησα ἐπισυναγαγεῖν τὰ τέκνα σου, ὃν τρόπον ἐπισυνάγει ὄρνις τὰ νοσσία ἐαυτῆς ὑπὸ τὰς πτέρυγας; καὶ οὐκ ἠθελήσατε. 38 Ἰδοὺ, ἀφίεται ὑμῖν ὁ οἶκος ὑμῶν ἔρημος. 39 Λέγω γὰρ ὑμῖν· οὐ μὴ με ἴδητε ἀπ' ἄρτι, ἕως ἂν εἴπητε· Εὐλογημένος ὁ ἐρχόμενος ἐν ὀνόματι Κυρίου.

ΟΗΑΡ. XXIV. 1 ΚΑΙ ἐξελθὼν ὁ Ἰησοῦς ἐπορεύετο ἀπὸ τοῦ ἱεροῦ καὶ προσῆλθον οἱ μαθηταὶ αὐτοῦ ἐπιδεῖξαι αὐτῷ τὰς οἰκοδομὰς τοῦ ἱεροῦ. 2 Ὁ δὲ Ἰησοῦς εἶπεν αὐτοῖς· Οὐ βλέπετε πάντα ταῦτα; ἀμὴν λέγω ὑμῖν, οὐ μὴ ἀφθῇ ὧδε λίθος ἐπὶ λίθον, ὃς οὐ καταλυθ-

ήσεται. ³Καθημένου δὲ αὐτοῦ ἐπὶ τοῦ ὄρους τῶν ἐλαιῶν, προσῆλθον αὐτῷ οἱ μαθηταὶ κατ' ἰδίαν, λέγοντες· Εἰπὲ ἡμῖν, πότε ταῦτα ἔσται, καὶ τί τὸ σημεῖον τῆς σῆς παρουσίας καὶ τῆς συντελείας τοῦ αἰῶνος; ⁴Καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν αὐτοῖς· Βλέπετε, μὴ τις ὑμᾶς πλανήσῃ. ⁵Πολλοὶ γὰρ ἐλεύσονται ἐπὶ τῷ ὀνόματί μου, λέγοντες· Ἐγὼ εἰμι ὁ Χριστός· καὶ πολλοὺς πλανήσουσι· ⁶μελλήσετε δὲ ἀκούειν πολέμους, καὶ ἀκοὰς πολέμων· ὁρᾶτε, μὴ θροεῖσθε· δεῖ γὰρ πάντα γενέσθαι· ἀλλ' οὐπω ἔστί τὸ τέλος. ⁷Ἐγερθήσεται γὰρ ἔθνος ἐπὶ ἔθνος, καὶ βασιλεία ἐπὶ βασιλείαν καὶ ἔσονται λιμοὶ καὶ λοιμοὶ καὶ σεισμοὶ κατὰ τόπους. ⁸Πάντα δὲ ταῦτα ἀρχὴ ὠδίνων. ⁹Τότε παραδώσουσιν ὑμᾶς εἰς θλίψιν, καὶ ὑποκτενοῦσιν ὑμᾶς· καὶ ἔσεσθε μισούμενοι ὑπὸ πάντων τῶν ἐθνῶν διὰ τὸ ὄνομά μου. ¹⁰Καὶ τότε σκανδαλισθήσονται πολλοὶ, καὶ ἀλλήλους παραδώσουσι, καὶ μισήσουσιν ἀλλήλους. ¹¹Καὶ πολλοὶ ψευδοπροφήται ἐγερθήσονται καὶ πλανήσουσι πολλούς. ¹²Καὶ διὰ τὸ πληθυνθῆναι τὴν ἀνομίαν ψυγήσεται ἡ ἀγάπη τῶν πολλῶν. ¹³Ὁ δὲ ὑπομείνας εἰς τέλος οὗτος σωθήσεται. ¹⁴Καὶ κηρυχθήσεται τοῦτο τὸ εὐαγγέλιον τῆς βασιλείας ἐν ὅλῃ τῇ

οἰκουμένην εἰς μαρτύριον πᾶσι τοῖς ἔθνεσιν
καὶ τότε ἥξει τὸ τέλος. ¹⁵Όταν οὖν ἴδῃτε
τὸ βδέλυγμα τῆς ἐρημώσεως, τὸ ῥηθὲν δία
Δανιὴλ τοῦ προφήτου, ἐστὼς ἐν τόπῳ ἁγίῳ·
ὁ ἀναγινώσκων νοείτω· ¹⁶τότε οἱ ἐν τῇ Ἰουδαίᾳ
φευγέτωσαν ἐπὶ τὰ ὄρη· ¹⁷ὁ ἐπὶ τοῦ δώματος
μὴ καταβαινέτω ἄραι τὰ ἐκ τῆς οἰκίας αὐτοῦ·
¹⁸καὶ ὁ ἐν τῷ ἀγρῷ μὴ ἐπιστρεψάτω ὀπίσω,
ἄραι τὰ ἱμάτια αὐτοῦ. ¹⁹Οὐαὶ δὲ ταῖς ἐν
γαστρὶ ἐχούσαις καὶ ταῖς θηλαζούσαις ἐν
ἐκείναις ταῖς ἡμέραις. ²⁰Προσεύχεσθε δὲ, ἵνα
μὴ γένηται ἡ φυγὴ ὑμῶν χειμῶνος, μηδὲ
σαββάτῳ. ²¹Ἔσται γὰρ τότε θλίψις μεγάλη,
οἷα οὐ γέγονεν ἀπ' ἀρχῆς κόσμου ἕως τοῦ νῦν,
οὐδ' οὐ μὴ γένηται. ²²Καὶ εἰ μὴ ἐκολοβώθ-
ησαν αἱ ἡμέραι ἐκεῖναι, οὐκ ἂν ἐσώθη πᾶσα
σάρξ· διὰ δὲ τοὺς ἐκλεκτοὺς κολοβωθήσονται
αἱ ἡμέραι ἐκεῖναι. ²³Τότε ἐάν τις ὑμῖν εἴπῃ
Ἰδού, ὦδε· ὁ Χριστὸς, ἢ ὦδε· μὴ πιστεύσητε.
²⁴Ἐγερθήσονται γὰρ ψευδόχριστοι καὶ ψευδο-
προφῆται, καὶ δώσουσι σημεῖα μεγάλα καὶ
τέρατα, ὥστε πλανῆσαι, εἰ δυνατόν, καὶ τοὺς
ἐκλεκτούς. ²⁵Ἰδού, προεῖρηκα ὑμῖν. ²⁶Ἐὰν
οὖν εἴπωσιν ὑμῖν· Ἰδού, ἐν τῇ ἐρήμῳ ἐστὶ·
Μὴ ἐξέλθῃτε· Ἰδού, ἐν τοῖς ταμείοις· Μὴ
πιστεύσητε. ²⁷Ὡσπερ γὰρ ἡ ἀστραπὴ ἐξ-

έρχεται ἀπὸ ἀνατολῶν καὶ φαίνεται ἕως
 δυσμῶν, οὕτως ἔσται καὶ ἡ παρουσία τοῦ υἱοῦ
 τοῦ ἀνθρώπου. ²⁸ Ὅπου γὰρ ἐὰν ᾖ τὸ πτώμα,
 ἐκεῖ συναχθήσονται οἱ ἄετοί. ²⁹ Εἴθ' ὅτε δὲ
 μετὰ τὴν θλίψιν τῶν ἡμερῶν ἐκείνων ὁ ἥλιος
 σκοτισθήσεται, καὶ ἡ σελήνη οὐ δώσει τὸ
 φέγγος αὐτῆς, καὶ οἱ ἀστέρες πεσοῦνται ἀπὸ
 τοῦ οὐρανοῦ, καὶ αἱ δυνάμεις τῶν οὐρανῶν
 σαλευθήσονται. ³⁰ Καὶ τότε φανήσεται τὸ
 σημεῖον τοῦ υἱοῦ τοῦ ἀνθρώπου ἐν τῷ οὐρανῷ·
 καὶ τότε κόψονται πᾶσαι αἱ φυλαὶ τῆς γῆς,
 καὶ ὄψονται τὸν υἱὸν τοῦ ἀνθρώπου ἐρχ-
 ὄμενον ἐπὶ τῶν νεφελῶν τοῦ οὐρανοῦ μετὰ
 δυνάμεως καὶ δόξης πολλῆς. ³¹ Καὶ ἀπο-
 στελεῖ τοὺς ἀγγέλους αὐτοῦ μετὰ σάλπιγγος
 φωνῆς μεγάλης· καὶ ἐπισυνάξουσιν τοὺς ἐκ-
 λεκτοὺς αὐτοῦ ἐκ τῶν τεσσάρων ἀνέμων, ἀπ' ἁ-
 ἁκρων οὐρανῶν ἕως ἁκρων αὐτῶν. ³² Ἀπὸ
 δὲ τῆς συκῆς μάθετε τὴν παραβολήν· ὅταν
 ἤδη ὁ κλάδος αὐτῆς γένηται ἀπαλός, καὶ τὰ
 φύλλα ἐκφύῃ, γινώσκετε ὅτι ἐγγὺς τὸ θέρος.
³³ Οὕτω καὶ ὑμεῖς, ὅταν ἴδῃτε πάντα ταῦτα,
 γινώσκετε ὅτι ἐγγὺς ἐστὶν ἐπὶ θύραις. ³⁴ Ἀμὴν
 λέγω ὑμῖν οὐ μὴ παρέλθῃ ἡ γενεὰ αὕτη, ἕως
 ἂν πάντα ταῦτα γένηται. ³⁵ Ὁ οὐρανὸς καὶ
 ἡ γῆ παρελεύσεται· οἱ δὲ λόγοι μου οὐ μὴ

παρέλθωσι. ³⁶Περὶ δὲ τῆς ἡμέρας ἐκείνης καὶ ὥρας οὐδεὶς οἶδεν, οὐδὲ οἱ ἄγγελοι τῶν οὐρανῶν, εἰ μὴ ὁ πατὴρ μόνος. ³⁷Ὡσπερ δὲ αἱ ἡμέραι τοῦ Νῶε, οὕτως ἔσται καὶ ἡ παρουσία τοῦ υἱοῦ τοῦ ἀνθρώπου. ³⁸Ὡσπερ γὰρ ἦσαν ἐν ταῖς ἡμέραις ταῖς πρὸ τοῦ κατακλυσμοῦ τρώγοντες καὶ πίνοντες, γαμοῦντες καὶ ἐκ-γαμίζοντες, ἄχρι ἧς ἡμέρας εἰσῆλθε Νῶε εἰς τὴν κιβωτὸν, ³⁹καὶ οὐκ ἔγνωσαν, ἕως ἦλθεν ὁ κατακλυσμὸς καὶ ἤρεν ἅπαντας· οὕτως ἔσται καὶ ἡ παρουσία τοῦ υἱοῦ τοῦ ἀνθρώπου. ⁴⁰Τότε δύο ἔσονται ἐν τῷ ἀγρῷ· ὁ εἰς παραλαμβάνεται, καὶ ὁ εἰς ἀφίεται. ⁴¹Δύο ἀλήθουσαι ἐν τῷ μύλῳ· μία παραλαμβάνεται, καὶ μία ἀφίεται. ⁴²Γρηγορεῖτε οὖν, ὅτι οὐκ οἴδατε ποία ὥρα ὁ Κύριος ὑμῶν ἔρχεται. ⁴³Εκεῖνο δὲ γινώσκετε, ὅτι εἰ ἦδει ὁ οἰκο-δεσπότης, ποία φυλακῇ ὁ κλέπτης ἔρχεται, ἐγρηγόρησεν ἂν, καὶ οὐκ ἂν εἶασε διορυγῆναι τὴν οἰκίαν αὐτοῦ. ⁴⁴Διὰ τοῦτο καὶ ὑμεῖς γίνεσθε ἑτοιμοι ὅτι, ἢ ὥρα οὐ δοκεῖτε, ὁ υἱὸς τοῦ ἀνθρώπου ἔρχεται. ⁴⁵Τίς ἄρα ἐστὶν ὁ πιστὸς δούλος καὶ φρόνιμος, ὃν κατέστησεν ὁ κύριος αὐτοῦ ἐπὶ τῆς θεραπείας αὐτοῦ τοῦ δοῦναι αὐτοῖς τὴν τροφήν ἐν καιρῷ; ⁴⁶μακάριος ὁ δούλος ἐκεῖνος, ὃν ἐλθὼν ὁ κύριος αὐτοῦ εὕρησει

ποιούντα οὕτως. ⁴⁷ Ἀμὴν λέγω ὑμῖν, ὅτι ἐπὶ πᾶσι τοῖς ὑπάρχουσιν αὐτοῦ καταστήσει αὐτόν. ⁴⁸ Ἐὰν δὲ εἴπῃ ὁ κακὸς δούλος ἐκεῖνος ἐν τῇ καρδίᾳ αὐτοῦ· Χρονίζει ὁ κύριός μου ἔλθεῖν· ⁴⁹ καὶ ἄρξηται τύπτειν τοὺς συνδούλους, ἐσθίῃ δὲ καὶ πίνῃ μετὰ τῶν μεθύοντων· ⁵⁰ ἥξει ὁ κύριος τοῦ δούλου ἐκεῖνου ἐν ἡμέρᾳ, ἣ οὐ προσδοκᾷ, καὶ ἐν ᾧρᾳ, ἣ οὐ γινώσκει, ⁵¹ καὶ διχοτομήσει αὐτόν, καὶ τὸ μέρος αὐτοῦ μετὰ τῶν ὑποκριτῶν θήσεται· ἐκεῖ ἔσται ὁ κλαυθμὸς καὶ ὁ βρυγμὸς τῶν ὀδόντων.

CHAP. XXV. ¹ ΤΟΤΕ ὁμοιωθήσεται ἡ βασιλεία τῶν οὐρανῶν δέκα παρθένοις, αἵτινες, λαβοῦσαι τὰς λαμπάδας αὐτῶν, ἐξῆλθον εἰς ἀπάντησιν τοῦ νυμφίου. ² Πέντε δὲ ἦσαν ἐξ αὐτῶν φρόνιμοι, καὶ πέντε μωραί. ³ Αἵτινες μωραὶ, λαβοῦσαι τὰς λαμπάδας αὐτῶν, οὐκ ἔλαβον μεθ' ἑαυτῶν ἔλαιον. ⁴ Αἱ δὲ φρόνιμοι ἔλαβον ἔλαιον ἐν τοῖς ἀγγείοις αὐτῶν μετὰ τῶν λαμπάδων αὐτῶν. ⁵ Χρονίζοντος δὲ τοῦ νυμφίου, ἐνύσταξαν πᾶσαι καὶ ἐκάθειδον· ⁶ μέσης δὲ νυκτὸς κραυγὴ γέγονεν· Ἴδου, ὁ νυμφίος ἔρχεται· ἐξέρχεσθε εἰς ἀπάντησιν αὐτοῦ. ⁷ Τότε ἠγέρθησαν πᾶσαι αἱ παρθένοι ἐκεῖναι, καὶ ἐκόσμησαν τὰς λαμπάδας αὐτῶν. ⁸ Αἱ δὲ μωραὶ ταῖς φρονίμοις εἶπον· Δότε ἡμῖν

ἐκ τοῦ ἐλαίου ὑμῶν, ὅτι αἱ λαμπάδες ἡμῶν
 σβέννυνται. ⁹ Ἀπεκρίθησαν δὲ αἱ φρόνιμοι,
 λέγουσαι· Μήποτε οὐκ ἀρκέσῃ ἡμῖν καὶ ὑμῖν
 πορεύεσθε μᾶλλον πρὸς τοὺς πωλεῦντας, καὶ
 ἀγοράσατε ἑαυταῖς. ¹⁰ Ἀπερχομένων δὲ αὐτῶν
 ἀγοράσαι, ἦλθεν ὁ νυμφίος· καὶ αἱ ἑτοιμοὶ
 εἰσῆλθον μετ' αὐτοῦ εἰς τοὺς γάμους, καὶ
 ἐκλείσθη ἡ θύρα. ¹¹ Ὑστερον δὲ ἔρχονται καὶ
 αἱ λοιπαὶ παρθένοι, λέγουσαι· Κύριε, Κύριε,
 ἀνοιξον ἡμῖν. ¹² Ὁ δὲ ἀποκριθεὶς εἶπεν·
 Ἄμην λέγω ὑμῖν οὐκ οἶδα ὑμᾶς. ¹³ Γρηγορεῖτε
 οὖν, ὅτι οὐκ οἶδατε τὴν ἡμέραν οὐδὲ τὴν ὥραν.
¹⁴ Ὡς περ γὰρ ἄνθρωπος ἀποδημῶν ἐκάλεσε
 τοὺς ἰδίους δούλους, καὶ παρέδωκεν αὐτοῖς τὰ
 ὑπάρχοντα αὐτοῦ· ¹⁵ καὶ ᾧ μὲν ἔδωκε πέντε
 τάλαντα, ᾧ δὲ δύο, ᾧ δὲ ἓν· ἐκάστῳ κατὰ
 τὴν ἰδίαν δύναμιν καὶ ἀπεδήμησεν εὐθέως.
¹⁶ Πορευθεὶς δὲ ὁ τὰ πέντε τάλαντα λαβὼν
 εἰργάσατο ἐν αὐτοῖς, καὶ ἐποίησεν ἄλλα πέντε
 τάλαντα. ¹⁷ Ὡσαύτως καὶ ὁ τὰ δύο ἐκέρδησε
 καὶ αὐτὸς ἄλλα δύο. ¹⁸ Ὁ δὲ τὸ ἓν λαβὼν
 ἀπελθὼν ὥρυξεν ἐν τῇ γῇ, καὶ ἀπέκρυψε τὸ
 ἀργύριον τοῦ κυρίου αὐτοῦ. ¹⁹ Μετὰ δὲ χρόνον
 πολὺν ἔρχεται ὁ κύριος τῶν δούλων ἐκείνων,
 καὶ συναίρει μετ' αὐτῶν λόγον. ²⁰ Καὶ προσ-
 ελθὼν ὁ τὰ πέντε τάλαντα λαβὼν προσήνεγκεν

ἄλλα πέντε τάλαντα, λέγων· Κύριε, πέντε
 τάλαντά μοι παρέδωκας· ἴδε, ἄλλα πέντε
 τάλαντα ἐκέρδησα ἐπ' αὐτοῖς. ²¹Ἐφη αὐτῷ
 ὁ κύριος αὐτοῦ· Εὖ, δοῦλε ἀγαθὲ καὶ πιστέ·
 ἐπὶ ὀλίγα ἤς πιστὸς, ἐπὶ πολλῶν σε κατα-
 στήσω· εἰσελθε εἰς τὴν χαρὰν τοῦ κυρίου σου.
²²Προσελθὼν δὲ καὶ ὁ τὰ δύο τάλαντα λαβὼν
 εἶπε· Κύριε, δύο τάλαντά μοι παρέδωκας· ἴδε,
 ἄλλα δύο τάλαντα ἐκέρδησα ἐπ' αὐτοῖς. ²³Ἐφη
 αὐτῷ ὁ κύριος αὐτοῦ· Εὖ, δοῦλε ἀγαθὲ καὶ
 πιστέ· ἐπὶ ὀλίγα ἤς πιστὸς, ἐπὶ πολλῶν σε
 καταστήσω· εἰσελθε εἰς τὴν χαρὰν τοῦ κυρίου
 σου. ²⁴Προσελθὼν δὲ καὶ ὁ τὸ ἓν τάλαντον
 εἰληφώς εἶπε· Κύριε, ἔγνω σε, ὅτι σκληρὸς
 εἰ ἄνθρωπος, θερίζων ὅπου οὐκ ἔσπειρας, καὶ
 συνάγων ὅθεν οὐ διεσκόρπισας· ²⁵καὶ φοβηθεὶς
 ἀπελθὼν ἔκρυψα τὸ τάλαντόν σου ἐν τῇ γῇ·
 ἴδε, ἔχεις τὸ σόν. ²⁶Αποκριθεὶς δὲ ὁ κύριος
 αὐτοῦ εἶπεν αὐτῷ· Πονηρὲ δοῦλε καὶ ὀκνηρὲ,
 ἦδεις ὅτι θερίζω ὅπου οὐκ ἔσπειρα, καὶ συνάγω
 ὅθεν οὐ διεσκόρπισα· ²⁷ἔδει οὖν σε βαλεῖν τὸ
 ἀργύριόν μου τοῖς τραπεζítais· καὶ ἐλθὼν ἐγὼ
 ἐκομισάμην ἂν τὸ ἔμὸν σὺν τόκῳ. ²⁸Ἀρατε
 οὖν ἀπ' αὐτοῦ τὸ τάλαντον, καὶ δότε τῷ ἔχοντι
 τὰ δέκα τάλαντα. ²⁹Τῷ γὰρ ἔχοντι παντὶ
 δοθήσεται, καὶ περισσευθήσεται· ἀπὸ δὲ τοῦ

μη ἔχοντος, καὶ ὃ ἔχει, ἀρθήσεται ἀπ' αὐτοῦ.
³⁰Καὶ τὸν ἀχρεῖον δούλον ἐκβάλετε εἰς τὸ
 σκότος τὸ ἐξώτερον· ἐκεῖ ἵσται ὁ κλαυθμὸς
 καὶ ὁ βρυγμὸς τῶν ὀδόντων. ³¹ΟΤΑΝ δὲ
 ἔλθῃ ὁ υἱὸς τοῦ ἀνθρώπου ἐν τῇ δόξῃ αὐτοῦ,
 καὶ πάντες οἱ ἄγγελοι μετ' αὐτοῦ, τότε καθίσει
 ἐπὶ θρόνου δόξης αὐτοῦ· ³²καὶ συναχθήσεται
 ἔμπροσθεν αὐτοῦ πάντα τὰ ἔθνη· καὶ ἀφοριεῖ
 αὐτοὺς ἀπ' ἀλλήλων, ὥσπερ ὁ ποιμὴν ἀφορίζει
 τὰ πρόβατα ἀπὸ τῶν ἐρίφων. ³³Καὶ στήσει
 τὰ μὲν πρόβατα ἐκ δεξιῶν αὐτοῦ, τὰ δὲ ἐρίφια
 ἐξ εὐωνύμων. ³⁴Τότε ἐρεῖ ὁ βασιλεὺς τοῖς ἐκ
 δεξιῶν αὐτοῦ· Δεῦτε οἱ εὐλογημένοι τοῦ πατρός
 μου, κληρονομήσατε τὴν ἡτοιμασμένην ὑμῖν
 βασιλείαν ἀπὸ καταβολῆς κόσμου. ³⁵Ἐπειν-
 ασα γὰρ, καὶ ἐδώκατέ μοι φαγεῖν· ἐδίψησα,
 καὶ ἐποτίσατέ με· ξένος ἤμην, καὶ συνηγάγετέ
 με· ³⁶γυμνὸς, καὶ περιεβάλετέ με· ἡσθένησα,
 καὶ ἐπεσκέψασθέ με· ἐν φυλακῇ ἤμην, καὶ
 ἤλθετε πρὸς με. ³⁷Τότε ἀποκριθήσονται αὐτῷ
 οἱ δίκαιοι, λέγοντες· Κύριε, πότε σε εἶδομεν
 πεινῶντα καὶ ἐθρέψαμεν; ἢ διψῶντα καὶ
 ἐποτίσαμεν; ³⁸πότε δέ σε εἶδομεν ξένον καὶ
 συνηγάγομεν; ἢ γυμνὸν, καὶ περιεβάλομεν;
³⁹πότε δέ σε εἶδομεν ἀσθενῆ ἢ ἐν φυλακῇ καὶ
 ἤλθομεν πρὸς σε; ⁴⁰Καὶ ἀποκριθεὶς ὁ βασιλεὺς

ἐρεῖ αὐτοῖς· Ἀμὴν λέγω ὑμῖν, ἐφ' ὅσον ἐποιήσατε ἐνὶ τούτων τῶν ἀδελφῶν μου τῶν ἐλαχίστων, ἐμοὶ ἐποιήσατε. ⁴¹Τότε ἐρεῖ καὶ τοῖς ἐξ εὐωνύμων· Πορεύεσθε ἀπ' ἐμοῦ οἱ καταηραμένοι εἰς τὸ πῦρ τὸ αἰώνιον, τὸ ἡτοιμασμένον τῷ διαβόλῳ καὶ τοῖς ἀγγέλοις αὐτοῦ. ⁴²Ἐπεινάσα γὰρ, καὶ οὐκ ἐδώκατέ μοι φαγεῖν· ἐδίψησα, καὶ οὐκ ἐποτίσατέ με· ⁴³ξένος ἦμην, καὶ οὐ συνηγάγετέ με· γυμνός, καὶ οὐ περιεβάλετέ με· ἀσθενής, καὶ ἐν φυλακῇ, καὶ οὐκ ἐπεσκέψασθέ με. ⁴⁴Τότε ἀποκριθήσονται καὶ αὐτοὶ, λέγοντες· Κύριε, πότε σε εἶδομεν πεινῶντα, ἢ διψῶντα, ἢ ξένον, ἢ γυμνόν, ἢ ἀσθενή, ἢ ἐν φυλακῇ, καὶ οὐ διηκονήσαμεν σοι ; ⁴⁵Τότε ἀποκριθήσεται αὐτοῖς, λέγων· Ἀμὴν λέγω ὑμῖν, ἐφ' ὅσον οὐκ ἐποιήσατε ἐνὶ τούτων τῶν ἐλαχίστων, οὐδὲ ἐμοὶ ἐποιήσατε. ⁴⁶Καὶ ἀπελεύσονται οὗτοι εἰς κόλασιν αἰώνιον, οἱ δὲ δίκαιοι εἰς ζωὴν αἰώνιον.

ΟΘΑΡ. XXVI. ¹ΚΑΙ ἐγένετο, ὅτε ἐτέλεσεν ὁ Ἰησοῦς πάντας τοὺς λόγους τούτους, εἶπε τοῖς μαθηταῖς αὐτοῦ· ²Οἶδατε, ὅτι μετὰ δύο ἡμέρας τὸ πάσχα γίνεται· καὶ ὁ υἱὸς τοῦ ἀνθρώπου παραδίδοται εἰς τὸ σταυρωθῆναι.

³Τότε συνήχθησαν οἱ ἀρχιερεῖς, καὶ οἱ γραμματεῖς, καὶ οἱ πρεσβύτεροι τοῦ λαοῦ εἰς

τὴν αὐλὴν τοῦ ἀρχιερέως, τοῦ λεγομένου
 Καϊάφα, ⁴καὶ συνεβουλεύσαντο, ἵνα τὸν
 Ἰησοῦν δόλῳ κρατήσωσι, καὶ ἀποκτείνωσιν.
⁵Ἐλεγον δέ· Μὴ ἐν τῇ ἑορτῇ, ἵνα μὴ θόρυβος
 γένηται ἐν τῷ λαῷ. ⁶Τοῦ δὲ Ἰησοῦ γενομένου
 ἐν Βηθανίᾳ ἐν οἰκίᾳ Σίμωνος τοῦ λεπροῦ,
 ἦ προσῆλθεν αὐτῷ γυνὴ ἀλάβαστρον μύρου
 ἔχουσα βαρυτίμου, καὶ κατέχευεν ἐπὶ τὴν
 κεφαλὴν αὐτοῦ ἀνακειμένου. ⁸Ἰδόντες δὲ οἱ
 μαθηταὶ αὐτοῦ ἠγανάκτησαν, λέγοντες· Εἰς τί
 ἡ ἀπώλεια αὕτη; ⁹ἠδύνατο γὰρ τοῦτο πραθ-
 ῆναι πολλοῦ, καὶ δοθῆναι πτωχοῖς. ¹⁰Γινοὺς δὲ
 ὁ Ἰησοῦς εἶπεν αὐτοῖς· Τί κόπους παρέχετε
 τῇ γυναικί; ἔργον γὰρ καλὸν εἰργάσατο εἰς
 ἐμέ. ¹¹Πάντοτε γὰρ τοὺς πτωχοὺς ἔχετε μεθ'
 ἑαυτῶν· ἐμὲ δὲ οὐ πάντοτε ἔχετε. ¹²Βαλοῦσα
 γὰρ αὕτη τὸ μύρον τοῦτο ἐπὶ τοῦ σώματός μου
 πρὸς τὸ ἐνταφιάσαι με ἐποίησεν. ¹³Ἀμὴν
 λέγω ὑμῖν, ὅπου ἐὰν κηρυχθῇ τὸ εὐαγγέλιον
 τοῦτο ἐν ὅλῳ τῷ κόσμῳ, λαληθήσεται καὶ ὁ
 ἐποίησεν αὕτη εἰς μνημόσυνον αὐτῆς. ¹⁴Τότε
 πορευθεὶς εἰς τῶν δώδεκα, ὁ λεγόμενος Ἰούδας
 Ἰσκαριώτης, πρὸς τοὺς ἀρχιερεῖς ¹⁵εἶπε· Τί
 θέλετέ μοι δοῦναι, καὶ γὰρ ὑμῖν παραδώσω αὐτόν;
 οἱ δὲ ἔστησαν αὐτῷ τριάκοντα ἀργύρια. ¹⁶Καὶ
 ἀπὸ τότε ἐζήτει εὐκαιρίαν, ἵνα αὐτὸν παραδῇ.

17 Τῇ δὲ πρώτῃ τῶν ἀζύμων προσήλθον οἱ μαθηταὶ τῷ Ἰησοῦ, λέγοντες αὐτῷ· Ποῦ θέλεις ἐτοιμάσωμέν σοι φαγεῖν τὸ πάσχα; 18 Ὁ δὲ εἶπεν· Ὑπάγετε εἰς τὴν πόλιν πρὸς τὸν δεῖνα, καὶ εἶπατε αὐτῷ· Ὁ διδάσκαλος λέγει· Ὁ καιρὸς μου ἐγγύς ἐστιν· πρὸς σε ποιῶ τὸ πάσχα μετὰ τῶν μαθητῶν μου. 19 Καὶ ἐποίησαν οἱ μαθηταὶ ὡς συνέταξεν αὐτοῖς ὁ Ἰησοῦς· καὶ ἡτοίμασαν τὸ πάσχα. 20 Ὁψίας δὲ γενομένης, ἀνέκειτο μετὰ τῶν δώδεκα. 21 Καὶ ἐσθιόντων αὐτῶν, εἶπεν· Ἀμὴν λέγω ὑμῖν, ὅτι εἰς ἐξ ὑμῶν παραδώσει με. 22 Καὶ λυπούμενοι σφόδρα ἤρξαντο λέγειν αὐτῷ ἕκαστος αὐτῶν· Μήτι ἐγὼ εἰμι, Κύριε; 23 Ὁ δὲ ἀποκριθεὶς εἶπεν· Ὁ ἐμβάψας μετ' ἐμοῦ ἐν τῷ τρυβλίῳ τὴν χεῖρα οὗτός με παραδώσει. 24 Ὁ μὲν υἱὸς τοῦ ἀνθρώπου ὑπάγει, καθὼς γέγραπται περὶ αὐτοῦ· οὐαὶ δὲ τῷ ἀνθρώπῳ ἐκείνῳ, δι' οὗ ὁ υἱὸς τοῦ ἀνθρώπου παραδίδεται· καλὸν ἦν αὐτῷ, εἰ οὐκ ἐγεννήθη ὁ ἄνθρωπος ἐκεῖνος. 25 Ἀποκριθεὶς δὲ Ἰούδας, ὁ παραδιδούς αὐτὸν, εἶπε· Μήτι ἐγὼ εἰμι, Ῥαββί; Λέγει αὐτῷ· Σὺ εἶπας. 26 Ἐσθιόντων δὲ αὐτῶν, λαβὼν ὁ Ἰησοῦς τὸν ἄρτον καὶ εὐλογήσας ἔκλασε, καὶ ἐδίδου τοῖς μαθηταῖς, καὶ εἶπε· Λάβετε, φάγετε· τοῦτό ἐστι τὸ σῶμά

μου. ²⁷Καὶ λαβὼν τὸ ποτήριον, καὶ εὐχαριστήσας, ἔδωκεν αὐτοῖς, λέγων· Πίετε ἐξ αὐτοῦ πάντες. ²⁸Τοῦτο γάρ ἐστι τὸ αἷμά μου, τὸ τῆς καινῆς διαθήκης, τὸ περὶ πολλῶν ἐκχυνόμενον εἰς ἄφεσιν ἁμαρτιῶν. ²⁹Λέγω δὲ ὑμῖν ὅτι οὐ μὴ πῖω ἂπ' ἄρτι ἐκ τούτου τοῦ γεννηματος τῆς ἀμπέλου ἕως τῆς ἡμέρας ἐκείνης, ὅταν αὐτὸ πίνω μεθ' ὑμῶν καινὸν ἐν τῇ βασιλείᾳ τοῦ πατρὸς μου.

³⁰Καὶ ὑμνήσαντες ἐξῆλθον εἰς τὸ ὄρος τῶν ἐλαιῶν.

³¹ΤΟΤΕ λέγει αὐτοῖς ὁ Ἰησοῦς· Ὑπάρχοντες ὑμεῖς σκανδαλισθήσεσθε ἐν ἑμοί ἐν τῇ νυκτὶ ταύτῃ· γέγραπται γάρ· Πατάξω τὸν ποιμένα, καὶ διασκορπισθήσεται τὰ πρόβατα τῆς ποίμνης. ³²Μετὰ δὲ τὸ ἐγερθῆναί με προάξω ὑμᾶς εἰς τὴν Γαλιλαίαν. ³³Ἀποκριθεὶς δὲ ὁ Πέτρος εἶπεν αὐτῷ· Εἰ πάντες σκανδαλισθήσονται ἐν σοί, ἐγὼ οὐδέποτε σκανδαλισθήσομαι. ³⁴Ἐφη αὐτῷ ὁ Ἰησοῦς· Ἀμὴν λέγω σοι ὅτι ἐν ταύτῃ τῇ νυκτὶ, πρὶν ἀλέκτορα φωνῆσαι, τρίς ἀπυρνήσῃ με. ³⁵Λέγει αὐτῷ ὁ Πέτρος· Κὰν δέῃ με σὺν σοὶ ἀποθανεῖν, οὐ μὴ σε ἀπαρνήσομαι. Ὁμοίως καὶ πάντες οἱ μαθηταὶ εἶπον.

³⁶Τότε ἔρχεται μετ' αὐτῶν ὁ Ἰησοῦς εἰς

χωρίον λεγόμενον Γεθσημανῇ, καὶ λέγει τοῖς μαθηταῖς· Καθίσατε αὐτοῦ, ἕως οὗ ἀπελθὼν προσεύξωμαι ἐκεῖ. ³⁷Καὶ παραλαβὼν τὸν Πέτρον καὶ τοὺς δύο υἱοὺς Ζεβεδαίου ἤρξατο λυπεῖσθαι καὶ ἀδημονεῖν. ³⁸Τότε λέγει αὐτοῖς Περιλυπὸς ἐστὶν ἡ ψυχὴ μου ἕως θανάτου· μείνατε ὧδε, καὶ γρηγορεῖτε μετ' ἐμοῦ. ³⁹Καὶ προελθὼν μικρὸν ἔπεσεν ἐπὶ πρόσωπον αὐτοῦ, προσευχόμενος καὶ λέγων· Πάτερ μου, εἰ δυνατόν ἐστι, παρελθέτω ἀπ' ἐμοῦ τὸ ποτήριον τοῦτο· πλὴν οὐχ ὡς ἐγὼ θέλω, ἀλλ' ὡς σύ. ⁴⁰Καὶ ἔρχεται πρὸς τοὺς μαθητὰς καὶ εὕρισκει αὐτοὺς καθεύδοντας, καὶ λέγει τῷ Πέτρῳ· Οὕτως οὐκ ἰσχύσατε μίαν ὥραν γρηγορῆσαι μετ' ἐμοῦ; ⁴¹γρηγορεῖτε καὶ προσεύχεσθε, ἵνα μὴ εἰσέλθητε εἰς πειρασμόν· τὸ μὲν πνεῦμα πρόθυμον, ἡ δὲ σὰρξ ἀσθενής. ⁴²Πάλιν ἐκ δευτέρου ἀπελθὼν προσηύξατο, λέγων· Πάτερ μου, εἰ οὐ δύναται τοῦτο τὸ ποτήριον παρελθεῖν ἀπ' ἐμοῦ, ἐὰν μὴ αὐτὸ πῶ, γενηθήτω τὸ θέλημά σου. ⁴³Καὶ ἐλθὼν εὕρισκει αὐτοὺς πάλιν καθεύδοντας· ἦσαν γὰρ αὐτῶν οἱ ὀφθαλμοὶ βεβαρημένοι. ⁴⁴Καὶ ἀφείς αὐτοὺς, ἀπελθὼν πάλιν, προσηύξατο ἐκ τρίτου, τὸν αὐτὸν λόγον εἰπών· ⁴⁵τότε ἔρχεται πρὸς τοὺς μαθητὰς αὐτοῦ καὶ λέγει αὐτοῖς· Καθεύδετε

τὸ λοιπὸν, καὶ ἀναπαύεσθε· ἰδοὺ, ἤγγικεν ἡ ὥρα, καὶ ὁ υἱὸς τοῦ ἀνθρώπου παραδίδεται εἰς χεῖρας ἀμαρτωλῶν. ⁴⁶ Ἐγείρεσθε, ἄγωμεν· ἰδοὺ, ἤγγικεν ὁ παραδιδούς με.

⁴⁷ Καὶ ἔτι αὐτοῦ λαλοῦντος, ἰδοὺ, Ἰούδας, εἰς τῶν δώδεκα, ἦλθε, καὶ μετ' αὐτοῦ ὄχλος πολὺς μετὰ μαχαιρῶν καὶ ξύλων ἀπὸ τῶν ἀρχιερέων καὶ πρεσβυτέρων τοῦ λαοῦ. ⁴⁸ Ὁ δὲ παραδιδούς αὐτὸν ἔδωκεν αὐτοῖς σημεῖον, λέγων· Ὁν ἂν φιλήσω, αὐτός ἐστι· κρατήσατε αὐτόν. ⁴⁹ Καὶ εὐθέως προσελθὼν τῷ Ἰησοῦ εἶπε· Χαῖρε, ῥαββί· καὶ κατεφίλησεν αὐτόν. ⁵⁰ Ὁ δὲ Ἰησοῦς εἶπεν αὐτῷ· Ἐταίρε, ἐφ' ᾧ πάρει; Τότε προσελθόντες ἐπέβαλον τὰς χεῖρας ἐπὶ τὸν Ἰησοῦν, καὶ ἐκράτησαν αὐτόν. ⁵¹ Καὶ, ἰδοὺ, εἰς τῶν μετὰ Ἰησοῦ, ἐκτείνας τὴν χεῖρα, ἀπέσπασε τὴν μάχαιραν αὐτοῦ· καὶ πατάξας τὸν δούλον τοῦ ἀρχιερέως ἀφεῖλεν αὐτοῦ τὸ ὠτίον. ⁵² Τότε λέγει αὐτῷ ὁ Ἰησοῦς· Ἀπόστρεψόν σου τὴν μάχαιραν εἰς τὸν τόπον αὐτῆς· πάντες γὰρ οἱ λαβόντες μάχαιραν ἐν μαχαίρᾳ ἀπολοῦνται. ⁵³ Ἡ· δοκεῖς ὅτι οὐ δύναμαι ἄρτι παρακαλέσαι τὸν πατέρα μου, καὶ παραστήσει μοι πλείους ἢ δώδεκα λεγεῶνας ἀγγέλων; ⁵⁴ Πῶς οὖν πληρωθῶσιν αἱ γραφαί, ὅτι οὕτω δεῖ γενέσθαι; ⁵⁵ Ἐν ἐκείνῃ τῇ ὥρᾳ

ἄλλα πέντε τάλαντα, λέγων· Κύριε, πέντε
 τάλαντά μοι παρέδωκας· ἴδε, ἄλλα πέντε
 τάλαντα ἐκέρδησα ἐπ' αὐτοῖς. ²¹Ἐφη αὐτῷ
 ὁ κύριος αὐτοῦ· Εὖ, δοῦλε ἀγαθὲ καὶ πιστέ·
 ἐπὶ ὀλίγα ἦς πιστὸς, ἐπὶ πολλῶν σε κατα-
 στησώ· εἰσελθε εἰς τὴν χαρὰν τοῦ κυρίου σου.
²²Προσελθὼν δὲ καὶ ὁ τὰ δύο τάλαντα λαβὼν
 εἶπε· Κύριε, δύο τάλαντά μοι παρέδωκας· ἴδε,
 ἄλλα δύο τάλαντα ἐκέρδησα ἐπ' αὐτοῖς. ²³Ἐφη
 αὐτῷ ὁ κύριος αὐτοῦ· Εὖ, δοῦλε ἀγαθὲ καὶ
 πιστέ· ἐπὶ ὀλίγα ἦς πιστὸς, ἐπὶ πολλῶν σε
 καταστήσω· εἰσελθε εἰς τὴν χαρὰν τοῦ κυρίου
 σου. ²⁴Προσελθὼν δὲ καὶ ὁ τὸ ἓν τάλαντον
 εἰληφώς εἶπε· Κύριε, ἔγνω σε, ὅτι σκληρὸς
 εἰ ἄνθρωπος, θερίζων ὅπου οὐκ ἔσπειρας, καὶ
 συνάγων ὅθεν οὐ διεσκόρπισας· ²⁵καὶ φοβηθεὶς
 ἀπελθὼν ἔκρυψα τὸ τάλαντόν σου ἐν τῇ γῇ·
 ἴδε, ἔχεις τὸ σόν. ²⁶Ἀποκριθεὶς δὲ ὁ κύριος
 αὐτοῦ εἶπεν αὐτῷ· Πονηρὲ δοῦλε καὶ ὀκνηρὲ,
 ἤδεις ὅτι θερίζω ὅπου οὐκ ἔσπειρα, καὶ συνάγω
 ὅθεν οὐ διεσκόρπισα· ²⁷ἔδει οὖν σε βαλεῖν τὸ
 ἀργύριόν μου τοῖς τραπεζίταις· καὶ ἐλθὼν ἐγὼ
 ἐκομισάμην ἂν τὸ ἐμὸν σὺν τόκῳ. ²⁸Ἄρατε
 οὖν ἀπ' αὐτοῦ τὸ τάλαντον, καὶ δότε τῷ ἔχοντι
 τὰ δέκα τάλαντα. ²⁹Τῷ γὰρ ἔχοντι παντὶ
 δοθήσεται, καὶ περισσευθήσεται· ἀπὸ δὲ τοῦ

Θεοῦ. ⁶⁴Λέγει αὐτῷ ὁ Ἰησοῦς· Σὺ εἶπας· πλὴν λέγω ὑμῖν, ἀπ' ἄρτι ὄψεσθε τὸν υἱὸν τοῦ ἀνθρώπου καθήμενον ἐκ δεξιῶν τῆς δυνάμεως καὶ ἐρχόμενον ἐπὶ τῶν νεφελῶν τοῦ οὐρανοῦ. ⁶⁵Τότε ὁ ἀρχιερεὺς διέρρηξε τὰ ἱμάτια αὐτοῦ, λέγων· Ὅτι ἐβλασφήμησε· τί ἔτι χρεῖαν ἔχομεν μαρτύρων; Ἴδε, νῦν ἠκούσατε τὴν βλασφημίαν αὐτοῦ. ⁶⁶Τί ὑμῖν δοκεῖ; Οἱ δὲ ἀποκριθέντες εἶπον· Ἐνοχος θανάτου ἐστί. ⁶⁷Τότε ἐνέπτυσαν εἰς τὸ πρόσωπον αὐτοῦ καὶ ἐκολάφισαν αὐτόν· οἱ δὲ ἐρράπισαν, ⁶⁸λέγοντες· Προφήτευσον ἡμῖν, Χριστέ, τίς ἐστιν ὁ παῖσας σε;

⁶⁹Ὁ δὲ Πέτρος ἔξω ἐκάθητο ἐν τῇ αὐλῇ· καὶ προσήλθεν αὐτῷ μία παιδίσκη, λέγουσα· Καὶ σὺ ἦσθα μετὰ Ἰησοῦ τοῦ Γαλιλαίου. ⁷⁰Ὁ δὲ ἠρνήσατο ἔμπροσθεν αὐτῶν πάντων, λέγων· Οὐκ οἶδα τί λέγεις. ⁷¹Ἐξελθόντα δὲ αὐτὸν εἰς τὸν πυλῶνα εἶδεν αὐτὸν ἄλλη, καὶ λέγει τοῖς ἐκεῖ· Καὶ οὗτος ἦν μετὰ Ἰησοῦ τοῦ Ναζωραίου. ⁷²Καὶ πάλιν ἠρνήσατο μεθ' ὅρκου· Ὅτι οὐκ οἶδα τὸν ἄνθρωπον. ⁷³Μετὰ μικρὸν δὲ προσελθόντες οἱ ἐστῶτες εἶπον τῷ Πέτρῳ· Ἀληθῶς καὶ σὺ ἐξ αὐτῶν εἶ· καὶ γὰρ ἡ λαλιά σου δηλὸν σε ποιεῖ. ⁷⁴Τότε ἤρξατο καταθεματίζειν καὶ ὀμνύειν· Ὅτι οὐκ οἶδα τὸν

ἄνθρωπον. Καὶ εὐθέως ἀλέκτωρ ἐφώνησε.
 75 Καὶ ἐμνήσθη ὁ Πέτρος τοῦ ῥήματος τοῦ
 Ἰησοῦ εἰρηκότος αὐτῷ· Ὅτι, πρὶν ἀλέκτορα
 φωνῆσαι, τρίς ἀπαρνήσῃ με. Καὶ ἐξελθὼν
 ἔξω ἔκλαυσε πικρῶς.

CHAP. XXVII. 1 ΠΡΩΙΑΣ δὲ γενομένης,
 συμβούλιον ἔλαβον πάντες οἱ ἀρχιερεῖς καὶ οἱ
 πρεσβύτεροι τοῦ λαοῦ κατὰ τοῦ Ἰησοῦ ὥστε
 θανατῶσαι αὐτόν. 2 Καὶ δῆσαντες αὐτόν
 ἀπήγαγον, καὶ παρέδωκαν αὐτὸν Ποντίῳ
 Πιλάτῳ τῷ ἡγεμόνι. 3 Τότε ἰδὼν Ἰούδας ὁ
 παραδιδὼς αὐτόν ὅτι κατεκρίθη, μεταμεληθεὶς
 ἀπέστρεψε τὰ τριάκοντα ἀργύρια τοῖς ἀρχιερ-
 εῦσι καὶ τοῖς πρεσβυτέροις, 4 λέγων· Ἡμαρ-
 τόν, παραδὼς αἷμα ἀθῶον. Οἱ δὲ εἶπον· Τί
 πρὸς ἡμᾶς ; σὺ ὄψει. 5 Καὶ ρίψας τὰ ἀργύρια
 ἐν τῷ ναῷ ἀνεχώρησε· καὶ ἀπελθὼν ἀπήγατο.
 6 Οἱ δὲ ἀρχιερεῖς, λαβόντες τὰ ἀργύρια, εἶπον·
 Οὐκ ἔξεστι βαλεῖν αὐτὰ εἰς τὸν κορβανᾶν, ἐπεὶ
 τιμὴ αἵματος ἐστὶ. 7 Συμβούλιον δὲ λαβόντες
 ἠγόρασαν ἐξ αὐτῶν τὸν ἀγρὸν τοῦ κεραμέως
 εἰς ταφὴν τοῖς ξένοις. 8 Διὸ ἐκλήθη ὁ ἀγρὸς
 ἐκεῖνος ἀγρὸς αἵματος ἕως τῆς σήμερον.
 9 Τότε ἐπληρώθη τὸ ῥηθὲν διὰ Ἰερεμίου τοῦ
 προφήτου, λέγοντος· Καὶ ἔλαβον τὰ τριάκοντα
 ἀργύρια τὴν τιμὴν τοῦ τετιμημένου δν ἐτιμ-

ἦσαντο ἀπὸ νιῶν Ἰσραὴλ, ¹⁰καὶ ἔδωκαν αὐτὰ
 εἰς τὸν ἀγρὸν τοῦ κεραμέως· καθὰ συνέταξέ
 μοι Κύριος. ¹¹Ὁ δὲ Ἰησοῦς ἔστη ἔμπροσθεν
 τοῦ ἡγεμόνος· καὶ ἐπηρώτησεν αὐτὸν ὁ ἡγεμὼν,
 λέγων· Σὺ εἶ ὁ βασιλεὺς τῶν Ἰουδαίων; ὁ δὲ
 Ἰησοῦς ἔφη αὐτῷ· Σὺ λέγεις. ¹²Καὶ ἐν τῷ
 κατηγορεῖσθαι αὐτὸν ὑπὸ τῶν ἀρχιερέων καὶ
 τῶν πρεσβυτέρων οὐδὲν ἀπεκρίνατο. ¹³Τότε
 λέγει αὐτῷ ὁ Πιλάτος· Οὐκ ἀκούεις πόσα σου
 καταμαρτυροῦσι; ¹⁴Καὶ οὐκ ἀπεκρίθη αὐτῷ
 πρὸς οὐδὲ ἓν ῥῆμα, ὥστε θαυμάζειν τὸν
 ἡγεμόνα λίαν. ¹⁵Κατὰ δὲ ἑορτὴν εἰώθει ὁ
 ἡγεμὼν ἀπολύειν ἓνα τῷ ὄχλῳ δέσμιον, ὃν
 ᾔθελον. ¹⁶Εἶχον δὲ τότε δέσμιον ἐπίσημον
 λεγόμενον Βαραββᾶν. ¹⁷Συνηγμένων οὖν
 αὐτῶν, εἶπεν αὐτοῖς ὁ Πιλάτος· Τίνα θέλετε
 ἀπολύσω ὑμῖν; Βαραββᾶν, ἢ Ἰησοῦν τὸν λεγ-
 ὀμενον Χριστόν; ¹⁸Ἡ δει γὰρ ὅτι διὰ φθόνον
 παρέδωκαν αὐτόν. ¹⁹Καθημένου δὲ αὐτοῦ ἐπὶ
 τοῦ βήματος, ἀπέστειλε πρὸς αὐτὸν ἡ γυνὴ
 αὐτοῦ, λέγουσα· Μηδέν σοι καὶ τῷ δικαίῳ
 ἐκείνῳ· πολλὰ γὰρ ἔπαθον σήμερον κατ' ὄναρ
 δι' αὐτόν. ²⁰Οἱ δὲ ἀρχιερεῖς καὶ οἱ πρεσβύ-
 τεροι ἔπεισαν τοὺς ὄχλους, ἵνα αἰτήσωνται
 τὸν Βαραββᾶν, τὸν δὲ Ἰησοῦν ἀπολέσωσιν.
²¹Ἀποκριθεὶς δὲ ὁ ἡγεμὼν εἶπεν αὐτοῖς· Τίνα

θέλετε ἀπὸ τῶν δύο ἀπολύσω ὑμῖν ; οἱ δὲ εἶπον Βαραββᾶν. ²³Λέγει αὐτοῖς ὁ Πιλάτος· Τί οὖν ποιήσω Ἰησοῦν τὸν λεγόμενον Χριστόν ; λέγουσιν αὐτῷ πάντες· Σταυρωθήτω. ²³Ὁ δὲ ἡγεμὼν ἔφη· Τί γὰρ κακὸν ἐποίησεν ; οἱ δὲ περισσῶς ἔκραζον, λέγοντες· Σταυρωθήτω. ²⁴Ἰδὼν δὲ ὁ Πιλάτος ὅτι οὐδὲν ὠφελεῖ, ἀλλὰ μᾶλλον θόρυβος γίνεται, λαβὼν ὕδωρ ἀπενήψατο τὰς χεῖρας ἀπέναντι τοῦ ὄχλου, λέγων· Ἀθῶός εἰμι ἀπὸ τοῦ αἵματος τοῦ δικαίου τούτου· ὑμεῖς ὀψεσθε. ²⁵Καὶ ἀποκριθεὶς πᾶς ὁ λαὸς εἶπε· Τὸ αἷμα αὐτοῦ ἐφ' ἡμᾶς καὶ ἐπὶ τὰ τέκνα ἡμῶν. ²⁶Τότε ἀπέλυσεν αὐτοῖς τὸν Βαραββᾶν, τὸν δὲ Ἰησοῦν φραγελλώσας παρέδωκεν, ἵνα σταυρωθῇ. ²⁷ΤΟΤΕ οἱ στρατιῶται τοῦ ἡγεμόνος, παραλαβόντες τὸν Ἰησοῦν εἰς τὸ πραιτώριον, συνήγαγον ἐπ' αὐτὸν ὅλην τὴν σπεῖραν. ²⁸Καὶ ἐκδύσαντες αὐτὸν, περιέθηκαν αὐτῷ χλαμύδα κοκκίνην. ²⁹Καὶ πλέξαντες στέφανον ἐξ ἀκανθῶν ἐπέθηκαν ἐπὶ τὴν κεφαλὴν αὐτοῦ, καὶ κάλαμον ἐπὶ τὴν δεξιὰν αὐτοῦ· καὶ γονυπετήσαντες ἔμπροσθεν αὐτοῦ ἐνέπαιζον αὐτῷ, λέγοντες· Χαῖρε, ὁ βασιλεὺς τῶν Ἰουδαίων. ³⁰Καὶ ἐμπτύσαντες εἰς αὐτὸν ἔλαβον τὸν κάλαμον, καὶ ἔτυπτον εἰς τὴν κεφαλὴν αὐτοῦ. ³¹Καὶ ὅτε ἐνέπαιζαν αὐτῷ,

ἐξέδυσαν αὐτὸν τὴν χλαμύδα, καὶ ἐνέδυσαν αὐτὸν τὰ ἱμάτια αὐτοῦ· καὶ ἀπήγαγον αὐτὸν εἰς τὸ σταυρώσαι.

³² Ἐξερχόμενοι δὲ εὗρον ἄνθρωπον Κυρηναῖον, ὀνόματι Σίμωνα· τοῦτον ἡγγάρευσαν, ἵνα ἄρῃ τὸν σταυρὸν αὐτοῦ. ³³ Καὶ ἐλθόντες εἰς τόπον λεγόμενον Γολγοθᾶ, ὃ ἐστὶ λεγόμενος κρανίου τόπος, ³⁴ ἔδωκαν αὐτῷ πιεῖν ὄξος μετὰ χολῆς μεμιγμένον· καὶ γευσάμενος οὐκ ἤθελε πιεῖν. ³⁵ Σταυρώσαντες δὲ αὐτὸν, διεμερίσαντο τὰ ἱμάτια αὐτοῦ, βάλλοντες κλῆρον [ἵνα πληρωθῇ τὸ ῥηθὲν ὑπὸ τοῦ προφήτου· Διεμερίσαντο τὰ ἱμάτιά μου ἑαυτοῖς, καὶ ἐπὶ τὸν ἱματισμὸν μου ἔβαλον κλῆρον.] ³⁶ Καὶ καθήμενοι ἐτήρουν αὐτὸν ἐκεῖ. ³⁷ Καὶ ἐπέθηκαν ἐπάνω τῆς κεφαλῆς αὐτοῦ τὴν αἰτίαν αὐτοῦ γεγραμμένην· ΟΥΤΟΣ ἜΣΤΙΝ ἸΗΣΟΥΣ Ὁ ΒΑΣΙΛΕΥΣ ΤΩΝ ἸΟΥΔΑΙΩΝ. ³⁸ Τότε σταυροῦνται σὺν αὐτῷ δύο λησταί· εἰς ἐκ δεξιῶν, καὶ εἰς ἐξ εὐνύμων. ³⁹ Οἱ δὲ παραπορευόμενοι ἐβλασφήμουν αὐτὸν, κινούμεντες τὰς κεφαλὰς αὐτῶν, ⁴⁰ καὶ λέγοντες· Ὁ καταλύων τὸν ναὸν καὶ ἐν τρισὶν ἡμέραις οἰκοδομῶν σῶσον σεαυτὸν· εἰ υἱὸς εἶ τοῦ Θεοῦ, κατάβηθι ἀπὸ τοῦ σταυροῦ. ⁴¹ Ὁμοίως δὲ καὶ οἱ ἄρχιερεῖς ἐμπαίζοντες μετὰ τῶν γραμματέων καὶ

χωρίον λεγόμενον Γεθσημανή, καὶ λέγει τοῖς μαθηταῖς· Καθίσατε αὐτοῦ, ἕως οὐ ἀπελθὼν προσεύξωμαι ἐκεῖ. ³⁷Καὶ παραλαβὼν τὸν Πέτρον καὶ τοὺς δύο υἱοὺς Ζεβεδαίου ἤρξατο λυπεῖσθαι καὶ ἀδημονεῖν. ³⁸Τότε λέγει αὐτοῖς Περιλυπὸς ἐστὶν ἡ ψυχὴ μου ἕως θανάτου· μείνατε ὧδε, καὶ γρηγορεῖτε μετ' ἐμοῦ. ³⁹Καὶ προελθὼν μικρὸν ἔπεσεν ἐπὶ πρόσωπον αὐτοῦ, προσευχόμενος καὶ λέγων· Πάτερ μου, εἰ δυνατόν ἐστι, παρελθέτω ἀπ' ἐμοῦ τὸ ποτήριον τοῦτο· πλὴν οὐχ ὥς ἐγὼ θέλω, ἀλλ' ὥς σύ. ⁴⁰Καὶ ἔρχεται πρὸς τοὺς μαθητὰς καὶ εὐρίσκει αὐτοὺς καθεύδοντας, καὶ λέγει τῷ Πέτρῳ· Οὕτως οὐκ ἰσχύσατε μίαν ὥραν γρηγορῆσαι μετ' ἐμοῦ; ⁴¹γρηγορεῖτε καὶ προσεύχεσθε, ἵνα μὴ εἰσέλθῃτε εἰς πειρασμόν· τὸ μὲν πνεῦμα πρόθυμον, ἡ δὲ σὰρξ ἀσθενής. ⁴²Πάλιν ἐκ δευτέρου ἀπελθὼν προσηύξατο, λέγων· Πάτερ μου, εἰ οὐ δύναται τοῦτο τὸ ποτήριον παρελθεῖν ἀπ' ἐμοῦ, ἐὰν μὴ αὐτὸ πῶ, γενηθήτω τὸ θέλημά σου. ⁴³Καὶ ἔλθων εὐρίσκει αὐτοὺς πάλιν καθεύδοντας· ἦσαν γὰρ αὐτῶν οἱ ὀφθαλμοὶ βεβαρημένοι. ⁴⁴Καὶ ἀφείς αὐτοὺς, ἀπελθὼν πάλιν, προσηύξατο ἐκ τρίτου, τὸν αὐτὸν λόγον εἰπών· ⁴⁵τότε ἔρχεται πρὸς τοὺς μαθητὰς αὐτοῦ καὶ λέγει αὐτοῖς· Καθεύδετε

τὸ λοιπὸν, καὶ ἀναπαύεσθε· ἰδὸν, ἤγγικεν ἡ ὥρα, καὶ ὁ υἱὸς τοῦ ἀνθρώπου παραδίδοται εἰς χεῖρας ἁμαρτωλῶν. ⁴⁶ Ἐγείρεσθε, ἄγωμεν· ἰδὸν, ἤγγικεν ὁ παραδιδούς με.

⁴⁷ Καὶ ἔτι αὐτοῦ λαλοῦντος, ἰδὸν, Ἰούδας, εἰς τῶν δώδεκα, ἦλθε, καὶ μετ' αὐτοῦ ὄχλος πολλὺς μετὰ μαχαιρῶν καὶ ξύλων ἀπὸ τῶν ἀρχιερέων καὶ πρεσβυτέρων τοῦ λαοῦ. ⁴⁸ Ὁ δὲ παραδιδούς αὐτὸν ἔδωκεν αὐτοῖς σημεῖον, λέγων· Ὁν ἂν φιλήσω, αὐτός ἐστι· κρατήσατε αὐτόν. ⁴⁹ Καὶ εὐθέως προσελθὼν τῷ Ἰησοῦ εἶπε· Χαῖρε, ῥαββί· καὶ κατεφίλησεν αὐτόν. ⁵⁰ Ὁ δὲ Ἰησοῦς εἶπεν αὐτῷ· Ἐταῖρε, ἐφ' ᾧ πάρει; Τότε προσελθόντες ἐπέβαλον τὰς χεῖρας ἐπὶ τὸν Ἰησοῦν, καὶ ἐκράτησαν αὐτόν. ⁵¹ Καὶ, ἰδὸν, εἰς τῶν μετὰ Ἰησοῦ, ἐκτείνας τὴν χεῖρα, ἀπέσπασε τὴν μάχαιραν αὐτοῦ· καὶ πατάξας τὸν δούλον τοῦ ἀρχιερέως ἀφείλεν αὐτοῦ τὸ ὠτίον. ⁵² Τότε λέγει αὐτῷ ὁ Ἰησοῦς· Ἀπόστρεψόν σου τὴν μάχαιραν εἰς τὸν τόπον αὐτῆς· πάντες γὰρ οἱ λαβόντες μάχαιραν ἐν μαχαίρᾳ ἀπολοῦνται. ⁵³ Ἡ· δοκεῖς ὅτι οὐ δύναμαι ἄρτι παρακαλέσαι τὸν πατέρα μου, καὶ παραστήσει μοι πλείους ἢ δώδεκα λεγεῶνας ἀγγέλων; ⁵⁴ Πῶς οὖν πληρωθῶσιν αἱ γραφαί, ὅτι οὕτω δεῖ γενέσθαι; ⁵⁵ Ἐν ἐκείνῃ τῇ ὥρᾳ

εἶπεν ὁ Ἰησοῦς τοῖς ὄχλοις· Ὡς ἐπὶ ληστὴν ἐξήλθετε μετὰ μαχαιρῶν καὶ ξύλων συλλαβεῖν με ; καθ' ἡμέραν πρὸς ὑμᾶς ἐκαθεζόμεν διδίδισκων ἐν τῷ ἱερῷ, καὶ οὐκ ἐκρατήσατέ με. ⁵⁸Τοῦτο δὲ ὅλον γέγονεν, ἵνα πληρωθῶσιν αἱ γραφαὶ τῶν προφητῶν. Τότε οἱ μαθηταὶ πάντες, ἀφέντες αὐτὸν, ἔφυγον.

⁵⁷Οἱ δὲ κρατήσαντες τὸν Ἰησοῦν ἀπήγαγον πρὸς Καϊάφαν τὸν ἀρχιερέα, ὅπου οἱ γραμματεῖς καὶ οἱ πρεσβύτεροι συνήχθησαν. ⁵⁸Ὁ δὲ Πέτρος ἠκολούθει αὐτῷ ἀπὸ μακρόθεν ἕως τῆς αὐλῆς τοῦ ἀρχιερέως· καὶ εἰσελθὼν ἔσω ἐκάθητο μετὰ τῶν ὑπηρετῶν ἰδεῖν τὸ τέλος. ⁵⁹Οἱ δὲ ἀρχιερεῖς καὶ οἱ πρεσβύτεροι καὶ τὸ συνέδριον ὅλον ἐζήτουν ψευδομαρτυρίαν κατὰ τοῦ Ἰησοῦ, ὅπως αὐτὸν θανατώσωσι. ⁶⁰Καὶ οὐχ εὗρον, πολλῶν ψευδομαρτύρων προσελθόντων. Ὅστερον δὲ προσελθόντες δύο ψευδομάρτυρες ⁶¹εἶπον· Οὗτος ἔφη· Δύναμαι καταλῦσαι τὸν ναὸν τοῦ Θεοῦ, καὶ διὰ τριῶν ἡμερῶν οἰκοδομῆσαι αὐτόν. ⁶²Καὶ ἀναστὰς ὁ ἀρχιερεὺς εἶπεν αὐτῷ· Οὐδὲν ἀποκρίνη ; τί οὗτοί σου καταμαρτυροῦσιν ; ⁶³Ὁ δὲ Ἰησοῦς ἐσιώπα. Καὶ ἀποκριθεὶς ὁ ἀρχιερεὺς εἶπεν αὐτῷ· Ἐξορκίζω σε κατὰ τοῦ Θεοῦ τοῦ ζῶντος, ἵνα ἡμῖν εἴπῃς, εἰ σὺ εἶ ὁ Χριστὸς, ὁ υἱὸς τοῦ

Θεοῦ. ⁶⁴Λέγει αὐτῷ ὁ Ἰησοῦς· Σὺ εἶπας· πλὴν λέγω ὑμῖν, ἀπ' ἄρτι ὄψεσθε τὸν υἱὸν τοῦ ἀνθρώπου καθήμενον ἐκ δεξιῶν τῆς δυνάμεως καὶ ἐρχόμενον ἐπὶ τῶν νεφελῶν τοῦ οὐρανοῦ. ⁶⁵Τότε ὁ ἀρχιερεὺς διέρρηξε τὰ ἱμάτια αὐτοῦ, λέγων· Ὅτι ἐβλασφήμησε· τί ἔτι χρεῖαν ἔχομεν μαρτύρων ; Ἴδε, νῦν ἠκούσατε τὴν βλασφημίαν αὐτοῦ. ⁶⁶Τί ὑμῖν δοκεῖ ; Οἱ δὲ ἀποκριθέντες εἶπον· Ἐνοχὸς θανάτου ἐστί. ⁶⁷Τότε ἐνέπτυσαν εἰς τὸ πρόσωπον αὐτοῦ καὶ ἐκολάφισαν αὐτόν· οἱ δὲ ἐρράπισαν, ⁶⁸λέγοντες· Προφήτευσον ἡμῖν, Χριστέ, τίς ἐστὶν ὁ παῖσας σε ;

⁶⁹Ὁ δὲ Πέτρος ἔξω ἐκάθητο ἐν τῇ αὐλῇ· καὶ προσῆλθεν αὐτῷ μία παιδίσκη, λέγουσα· Καὶ σὺ ἦσθα μετὰ Ἰησοῦ τοῦ Γαλιλαίου. ⁷⁰Ὁ δὲ ἠρνήσατο ἔμπροσθεν αὐτῶν πάντων, λέγων· Οὐκ οἶδα τί λέγεις. ⁷¹Ἐξελθόντα δὲ αὐτὸν εἰς τὸν πυλῶνα εἶδεν αὐτὸν ἄλλη, καὶ λέγει τοῖς ἐκεῖ· Καὶ οὗτος ἦν μετὰ Ἰησοῦ τοῦ Ναζωραίου. ⁷²Καὶ πάλιν ἠρνήσατο μεθ' ὅρκου· Ὅτι οὐκ οἶδα τὸν ἄνθρωπον. ⁷³Μετὰ μικρὸν δὲ προσελθόντες οἱ ἐστῶτες εἶπον τῷ Πέτρῳ· Ἀληθῶς καὶ σὺ ἐξ αὐτῶν εἶ· καὶ γὰρ ἡ λαλιά σου δῆλόν σε ποιεῖ. ⁷⁴Τότε ἤρξατο καταθεματίζειν καὶ ὀμνύειν· Ὅτι οὐκ οἶδα τὸν

ἄνθρωπον. Καὶ εὐθέως ἀλέκτωρ ἐφώνησε.
⁷⁵Καὶ ἐμνήσθη ὁ Πέτρος τοῦ ῥήματος τοῦ
 Ἰησοῦ εἰρηκότος αὐτῷ· "Ὅτι, πρὶν ἀλέκτορα
 φωνῆσαι, τρίς ἀπαρνήσῃ με. Καὶ ἐξελθὼν
 ἔξω ἔκλαυσε πικρῶς.

ΟΜΑΡ. XXVII. ¹ΠΡΩΙΑΣ δὲ γενομένης,
 συμβούλιον ἔλαβον πάντες οἱ ἀρχιερεῖς καὶ οἱ
 πρεσβύτεροι τοῦ λαοῦ κατὰ τοῦ Ἰησοῦ ὥστε
 θανατῶσαι αὐτόν. ²Καὶ δῆσαντες αὐτόν
 ἀπήγαγον, καὶ παρέδωκαν αὐτὸν Ποντίῳ
 Πιλάτῳ τῷ ἡγεμόνι. ³Τότε ἰδὼν Ἰούδας ὁ
 παραδιδὼν αὐτόν ὅτι κατεκρίθη, μεταμεληθεὶς
 ἀπέστρεψε τὰ τριάκοντα ἀργύρια τοῖς ἀρχιε-
 ρεῦσι καὶ τοῖς πρεσβυτέροις, ⁴λέγων· "Ἡμαρ-
 τ-
 ον, παραδοὺς αἷμα ἀθῶον. Οἱ δὲ εἶπον· Τί
 πρὸς ἡμᾶς ; σὺ ὄψει. ⁵Καὶ ρίψας τὰ ἀργύρια
 ἐν τῷ ναῷ ἀνεχώρησε· καὶ ἀπελθὼν ἀπήγα-
 γετο. ⁶Οἱ δὲ ἀρχιερεῖς, λαβόντες τὰ ἀργύρια, εἶπον·
 Οὐκ ἔξεστι βαλεῖν αὐτὰ εἰς τὸν κορβανᾶν, ἐπεὶ
 τιμὴ αἵματος ἐστὶ. ⁷Συμβούλιον δὲ λαβόντες
 ἡγόρασαν ἐξ αὐτῶν τὸν ἀγρὸν τοῦ κεραμέως
 εἰς ταφὴν τοῖς ξένοις. ⁸Διὸ ἐκλήθη ὁ ἀγρὸς
 ἐκεῖνος ἀγρὸς αἵματος ἕως τῆς σήμερον.
⁹Τότε ἐπληρώθη τὸ ῥηθὲν διὰ Ἰερεμίου τοῦ
 προφήτου, λέγοντος· Καὶ ἔλαβον τὰ τριάκοντα
 ἀργύρια τὴν τιμὴν τοῦ τετιμημένου ὃν ἐτιμ-

ἦσαντο ἀπὸ υἱῶν Ἰσραὴλ, ¹⁰καὶ ἔδωκαν αὐτὰ
 εἰς τὸν ἀγρὸν τοῦ κεραμέως· καθὰ συνέταξέ
 μοι Κύριος. ¹¹Ὁ δὲ Ἰησοῦς ἔστη ἔμπροσθεν
 τοῦ ἡγεμόνος· καὶ ἐπηρώτησεν αὐτὸν ὁ ἡγεμὼν,
 λέγων· Σὺ εἶ ὁ βασιλεὺς τῶν Ἰουδαίων; ὁ δὲ
 Ἰησοῦς ἔφη αὐτῷ· Σὺ λέγεις. ¹²Καὶ ἐν τῷ
 κατηγορεῖσθαι αὐτὸν ὑπὸ τῶν ἀρχιερέων καὶ
 τῶν πρεσβυτέρων οὐδὲν ἀπεκρίνατο. ¹³Τότε
 λέγει αὐτῷ ὁ Πιλάτος· Οὐκ ἀκούεις πόσα σου
 καταμαρτυροῦσι; ¹⁴Καὶ οὐκ ἀπεκρίθη αὐτῷ
 πρὸς οὐδὲ ἓν ῥῆμα, ὥστε θαυμάζειν τὸν
 ἡγεμόνα λίαν. ¹⁵Κατὰ δὲ ἑορτὴν εἰώθει ὁ
 ἡγεμὼν ἀπολύειν ἓνα τῷ ὄχλῳ δέσμιον, ὃν
 ᾔθελον. ¹⁶Εἶχον δὲ τότε δέσμιον ἐπίσημον
 λεγόμενον Βαραββᾶν. ¹⁷Συνηγμένων οὖν
 αὐτῶν, εἶπεν αὐτοῖς ὁ Πιλάτος· Τίνα θέλετε
 ἀπολύσω ὑμῖν; Βαραββᾶν, ἢ Ἰησοῦν τὸν λεγ-
 ὄμενον Χριστόν; ¹⁸Ἡ δὲ γὰρ ὅτι διὰ φθόνον
 παρέδωκαν αὐτόν. ¹⁹Καθημένου δὲ αὐτοῦ ἐπὶ
 τοῦ βήματος, ἀπέστειλε πρὸς αὐτὸν ἡ γυνὴ
 αὐτοῦ, λέγουσα· Μηδέν σοι καὶ τῷ δικαίῳ
 ἐκείνῳ· πολλὰ γὰρ ἔπαθον σήμερον κατ' ὄναρ
 δι' αὐτόν. ²⁰Οἱ δὲ ἀρχιερεῖς καὶ οἱ πρεσβύ-
 τεροι ἔπεισαν τοὺς ὄχλους, ἵνα αἰτήσωνται
 τὸν Βαραββᾶν, τὸν δὲ Ἰησοῦν ἀπολέσωσιν.
²¹Ἀποκριθεὶς δὲ ὁ ἡγεμὼν εἶπεν αὐτοῖς· Τίνα

θέλετε ἀπὸ τῶν δύο ἀπολύσω ὑμῖν ; οἱ δὲ εἶπον Βαραββᾶν. ²³Λέγει αὐτοῖς ὁ Πιλάτος· Τί οὖν ποιήσω Ἰησοῦν τὸν λεγόμενον Χριστόν ; λέγουσιν αὐτῷ πάντες· Σταυρωθήτω. ²³Ὁ δὲ ἡγεμὼν ἔφη· Τί γὰρ κακὸν ἐποίησεν ; οἱ δὲ περισσῶς ἔκραζον, λέγοντες· Σταυρωθήτω. ²⁴Ἰδὼν δὲ ὁ Πιλάτος ὅτι οὐδὲν ὠφελεῖ, ἀλλὰ μᾶλλον θόρυβος γίνεται, λαβὼν ὕδωρ ἀπενίψατο τὰς χεῖρας ἀπέναντι τοῦ ὄχλου, λέγων· Ἀθῶός εἰμι ἀπὸ τοῦ αἵματος τοῦ δικαίου τούτου ὑμεῖς ὀψεσθε. ²⁵Καὶ ἀποκριθεὶς πᾶς ὁ λαὸς εἶπε· Τὸ αἷμα αὐτοῦ ἐφ' ἡμᾶς καὶ ἐπὶ τὰ τέκνα ἡμῶν. ²⁶Τότε ἀπέλυσεν αὐτοῖς τὸν Βαραββᾶν, τὸν δὲ Ἰησοῦν φραγελλώσας παρέδωκεν, ἵνα σταυρωθῇ. ²⁷ΤΟΤΕ οἱ στρατιῶται τοῦ ἡγεμόνος, παραλαβόντες τὸν Ἰησοῦν εἰς τὸ πραιτώριον, συνήγαγον ἐπ' αὐτὸν ὅλην τὴν σπείραν. ²⁸Καὶ ἐκδύσαντες αὐτὸν, περιέθηκαν αὐτῷ χλαμύδα κοκκίνην. ²⁹Καὶ πλέξαντες στέφανον ἐξ ἀκανθῶν ἐπέθηκαν ἐπὶ τὴν κεφαλὴν αὐτοῦ, καὶ κάλαμον ἐπὶ τὴν δεξιὰν αὐτοῦ· καὶ γονυπετήσαντες ἔμπροσθεν αὐτοῦ ἐνέπαιζον αὐτῷ, λέγοντες· Χαῖρε, ὁ βασιλεὺς τῶν Ἰουδαίων. ³⁰Καὶ ἐμπτύσαντες εἰς αὐτὸν ἔλαβον τὸν κάλαμον, καὶ ἔτυπτον εἰς τὴν κεφαλὴν αὐτοῦ. ³¹Καὶ ὅτε ἐνέπαιζαν αὐτῷ,

ἐξέδυσαν αὐτὸν τὴν χλαμύδα, καὶ ἐνέδυσαν αὐτὸν τὰ ἱμάτια αὐτοῦ· καὶ ἀπήγαγον αὐτὸν εἰς τὸ σταυρώσαι.

³² Ἐξερχόμενοι δὲ εὗρον ἄνθρωπον Κυρηναῖον, ὀνόματι Σίμωνα· τοῦτον ἠγγάρευσαν, ἵνα ἄρῃ τὸν σταυρὸν αὐτοῦ. ³³ Καὶ ἐλθόντες εἰς τόπον λεγόμενον Γολγοθᾶ, ὃ ἐστὶ λεγόμενος κρανίου τόπος, ³⁴ ἔδωκαν αὐτῷ πιεῖν ὄξος μετὰ χολῆς μεμιγμένον· καὶ γευσάμενος οὐκ ἤθελε πιεῖν. ³⁵ Σταυρώσαντες δὲ αὐτὸν, διμερίσαντο τὰ ἱμάτια αὐτοῦ, βάλλοντες κλῆρον [ἵνα πληρωθῇ τὸ ῥηθὲν ὑπὸ τοῦ προφήτου· Διμερίσαντο τὰ ἱμάτιά μου ἑαυτοῖς, καὶ ἐπὶ τὸν ἱματισμὸν μου ἔβαλον κλῆρον.] ³⁶ Καὶ καθήμενοι ἐτήρουν αὐτὸν ἐκεῖ. ³⁷ Καὶ ἐπέθηκαν ἐπάνω τῆς κεφαλῆς αὐτοῦ τὴν αἰτίαν αὐτοῦ γεγραμμένην· ΟΥΤΟΣ ἘΣΤΙΝ ἸΗΣΟΥΣ Ὁ ΒΑΣΙΛΕΥΣ ΤΩΝ ἸΟΥΔΑΙΩΝ. ³⁸ Τότε σταυροῦνται σὺν αὐτῷ δύο λησταί· εἰς ἐκ δεξιῶν, καὶ εἰς ἐξ εὐωνύμων. ³⁹ Οἱ δὲ παραπορευόμενοι ἐβλασφήμουν αὐτὸν, κινούμεντες τὰς κεφαλὰς αὐτῶν, ⁴⁰ καὶ λέγοντες· Ὁ καταλύων τὸν ναὸν καὶ ἐν τρισὶν ἡμέραις οἰκοδομῶν σῶσον σεαυτὸν· εἰ υἱὸς εἶ τοῦ Θεοῦ, κατάβηθι ἀπὸ τοῦ σταυροῦ. ⁴¹ Ὁμοίως δὲ καὶ οἱ ἄρχιερεῖς ἐμπαίζοντες μετὰ τῶν γραμματέων καὶ

πρεσβυτέρων ἔλεγον ⁴² Ἄλλους ἔσωσεν, ἑαυτὸν οὐ δύναται σῶσαι· εἰ βασιλεὺς Ἰσραὴλ ἐστὶ, καταβάτω νῦν ἀπὸ τοῦ σταυροῦ, καὶ πιστεύσομεν αὐτῷ. ⁴³ Πέποιθεν ἐπὶ τὸν Θεόν· ῥυσάσθω νῦν αὐτὸν, εἰ θέλει αὐτόν· εἶπε γάρ· ⁴⁴ Ὅτι Θεοῦ εἰμι υἱός. ⁴⁵ Τὸ δ' αὐτὸ καὶ οἱ λησταί, οἱ συσταυρωθέντες αὐτῷ, ὠνείδιζον αὐτόν. ⁴⁶ Ἀπὸ δὲ ἑκτῆς ὥρας σκότος ἐγένετο ἐπὶ πᾶσαν τὴν γῆν ἕως ὥρας ἐννάτης· ⁴⁷ περὶ δὲ τὴν ἐννάτην ὥραν ἀνεβόησεν ὁ Ἰησοῦς φωνῇ μεγάλῃ, λέγων· Ἥλι, ἡλί, λαμμᾶ σαβαχθανί; τοῦτ' ἔστι· Θεέ μου, Θεέ μου, ἵνατί με ἐγκατέλιπες; ⁴⁸ Τινὲς δὲ τῶν ἐκεῖ ἐστῶτων, ἀκούσαντες, ἔλεγον· Ὅτι Ἥλιαν φωνεῖ οὗτος. ⁴⁹ Καὶ εὐθέως δραμὼν εἰς ἕξ αὐτῶν, καὶ λαβὼν σπόγγον, πλήσας τε ὄξους, καὶ περιθεὶς καλὰμυρ, ἐπότιζεν αὐτόν. ⁵⁰ Οἱ δὲ λοιποὶ ἔλεγον· Ἄφες ἴδωμεν, εἰ ἔρχεται Ἥλιος σῶσων αὐτόν. ⁵¹ Ὁ δὲ Ἰησοῦς, πάλιν κράζας φωνῇ μεγάλῃ, ἀφήκε τὸ πνεῦμα. ⁵² Καὶ ἰδού, τὸ καταπέτασμα τοῦ ναοῦ ἐσχίσθη εἰς δύο ἀπὸ ἄνωθεν ἕως κάτω· καὶ ἡ γῆ ἐσεισθη, καὶ αἱ πέτραι ἐσχίσθησαν, ⁵³ καὶ τὰ μνημεῖα ἀνεψόχθησαν, καὶ πολλὰ σώματα τῶν κεκοιμημένων ἁγίων ἠγέρθη, ⁵⁴ καὶ ἐξελθόντες ἐκ τῶν μνημείων μετὰ τὴν ἔγερσιν αὐτοῦ εἰσῆλθον εἰς

τὴν ἁγίαν πόλιν, καὶ ἐνεφανίσθησαν πολλοῖς.
 54^ο Ὁ δὲ ἐκατόνταρχος καὶ οἱ μετ' αὐτοῦ
 τηροῦντες τὸν Ἰησοῦν, ἰδόντες τὸν σεισμὸν
 καὶ τὰ γενόμενα, ἐφοβήθησαν σφόδρα, λέγον-
 οντες· Ἀληθῶς Θεοῦ υἱὸς ἦν οὗτος. 55^ο Ἦσαν
 δὲ ἐκεῖ γυναῖκες πολλαὶ ἀπὸ μακρόθεν θεωροῦσαι·
 αἵτινες ἠκολούθησαν τῷ Ἰησοῦ ἀπὸ
 τῆς Γαλιλαίας διακονοῦσαι αὐτῷ· 56^ο ἐν αἷς
 ἦν Μαρία ἡ Μαγδαληνὴ, καὶ Μαρία ἡ τοῦ
 Ἰακώβου καὶ Ἰωσὴ μήτηρ, καὶ ἡ μήτηρ τῶν
 υἱῶν Ζεβεδαίου.

57^ο ὍΨΙΑΣ δὲ γενομένης, ἦλθεν ἄνθρωπος
 πλούσιος ἀπὸ Ἀριμαθαίας τοῦνομα Ἰωσήφ, ὃς
 καὶ αὐτὸς ἐμαθήτευσεν τῷ Ἰησοῦ. 58^ο Οὗτος
 προσελθὼν τῷ Πιλάτῳ ῥήτησατο τὸ σῶμα τοῦ
 Ἰησοῦ· τότε ὁ Πιλάτος ἐκέλευσεν ἀποδοθῆναι
 τὸ σῶμα. 59^ο Καὶ λαβὼν τὸ σῶμα ὁ Ἰωσήφ
 ἐνετύλιξεν αὐτὸ σινδόνι καθαρᾷ· 60^ο καὶ ἔθηκεν
 αὐτὸ ἐν τῷ καινῷ αὐτοῦ μνημείῳ, ὃ ἐλατόμ-
 ησεν ἐν τῇ πέτρᾳ· καὶ προσκυλίσας λίθον τῇ
 θύρᾳ τοῦ μνημείου, ἀπῆλθεν. 61^ο Ἦν δὲ ἐκεῖ
 Μαρία ἡ Μαγδαληνὴ καὶ ἡ ἄλλη Μαρία
 καθήμεναι ἀπέναντι τοῦ τάφου. 62^ο Τῇ δὲ
 ἐπαύριον, ἥτις ἐστὶ μετὰ τὴν παρασκευὴν,
 συνήχθησαν οἱ ἀρχιερεῖς καὶ οἱ Φαρισαῖοι
 πρὸς Πιλάτον, 63^ο λέγοντες· Κύριε, ἐμνήσθ-

ημεν ὅτι ἐκεῖνος ὁ πλάνος εἶπεν ἔτι ζῶν· Μετὰ τρεῖς ἡμέρας ἐγείρομαι. ⁶⁴Κέλευσον οὖν ἀσφαλισθῆναι τὸν τάφον ἕως τῆς τρίτης ἡμέρας, μήποτε ἐλθόντες οἱ μαθηταὶ αὐτοῦ κλέψωσιν αὐτὸν, καὶ εἴπωσι τῷ λαῷ· Ἡγέρθη ἀπὸ τῶν νεκρῶν· καὶ ἔσται ἡ ἐσχάτη πλάνη χείρων τῆς πρώτης. ⁶⁵Εἶπε αὐτοῖς ὁ Πιλάτος· Ἔχετε κουστωδία· ὑπάγετε, ἀσφαλίσασθε ὡς οἴδατε. ⁶⁶Οἱ δὲ προευθέντες ἡσφάλισαντο τὸν τάφον, σφραγίσαντες τὸν λίθον, μετὰ τῆς κουστωδίας.

CHAP. XXVIII. ¹ὍψΕ δὲ σαββάτων, τῇ ἐπιφωσκούσῃ εἰς μίαν σαββάτων, ἦλθε Μαρία ἡ Μαγδαληνὴ καὶ ἡ ἄλλη Μαρία θεωρῆσαι τὸν τάφον. ²Καὶ ἰδού, σεισμὸς ἐγένετο μέγας· ἄγγελος γὰρ Κυρίου, καταβὰς ἐξ οὐρανοῦ, προσελθὼν ἀπεκύλισε τὸν λίθον ἀπὸ τῆς θύρας, καὶ ἐκάθητο ἐπάνω αὐτοῦ. ³Ἦν δὲ ἡ ἰδέα αὐτοῦ ὡς ἀστραπὴ, καὶ τὸ ἔνδυμα αὐτοῦ λευκὸν ὥσει χιών. ⁴Ἀπὸ δὲ τοῦ φόβου αὐτοῦ ἐσείσθησαν οἱ τηροῦντες, καὶ ἐγένοντο ὥσει νεκροί. ⁵Ἀποκριθεὶς δὲ ὁ ἄγγελος εἶπε ταῖς γυναῖξί· Μὴ φοβεῖσθε ὑμεῖς· οἶδα γὰρ ὅτι Ἰησοῦν τὸν ἐσταυρωμένον ζητεῖτε. ⁶Οὐκ ἔστιν ὧδε· ἡγέρθη γὰρ, καθὼς εἶπε· δεῦτε, ἴδετε τὸν τόπον, ὅπου ἔκειτο ὁ Κύριος. ⁷Καὶ

ταχὺ πορευθεῖσαι εἶπατε τοῖς μαθηταῖς αὐτοῦ, ὅτι ἡγέρθη ἀπὸ τῶν νεκρῶν καὶ ἰδοὺ, προάγει ὑμᾶς εἰς τὴν Γαλιλαίαν· ἐκεῖ αὐτὸν ὄψεσθε· ἰδοὺ, εἶπον ὑμῖν. ⁸Καὶ ἐξελθοῦσαι ταχὺ ἀπὸ τοῦ μνημείου μετὰ φόβου καὶ χαρᾶς μεγάλης ἔδραμον ἀπαγγεῖλαι τοῖς μαθηταῖς αὐτοῦ. ⁹Ὡς δὲ ἐπορεύοντο ἀπαγγεῖλαι τοῖς μαθηταῖς αὐτοῦ, καὶ ἰδοὺ, ὁ Ἰησοῦς ἀπήντησεν αὐταῖς, λέγων· Χαίρετε. Αἱ δὲ προσελθοῦσαι ἐκράτησαν αὐτοῦ τοὺς πόδας, καὶ προσεκύνησαν αὐτῷ. ¹⁰Τότε λέγει αὐταῖς ὁ Ἰησοῦς· Μὴ φοβεῖσθε· ὑπάγετε, ἀπαγγείλατε τοῖς ἀδελφοῖς μου, ἵνα ἀπέλθωσιν εἰς τὴν Γαλιλαίαν, κακεῖ με ὄψονται.

¹¹Πορευομένων δὲ αὐτῶν, ἰδοὺ, τινὲς τῆς κουστωδίας, ἐλθόντες εἰς τὴν πόλιν, ἀπήγγειλαν τοῖς ἀρχιερεῦσιν ἅπαντα τὰ γενόμενα. ¹²Καὶ συναχθέντες μετὰ τῶν πρεσβυτέρων, συμβουλίον τε λαβόντες, ἀργύρια ἱκανὰ ἔδωκαν τοῖς στρατιώταις, ¹³λέγοντες· Εἶπατε, ὅτι οἱ μαθηταὶ αὐτοῦ νυκτὸς ἐλθόντες ἐκλεψαν αὐτὸν, ἡμῶν κοιμωμένων. ¹⁴Καὶ ἐὰν ἀκουσθῇ τοῦτο ἐπὶ τοῦ ἡγεμόνος, ἡμεῖς πείσομεν αὐτὸν, καὶ ὑμᾶς ἀμερίμους ποιήσομεν. ¹⁵Οἱ δὲ, λαβόντες τὰ ἀργύρια, ἐποίησαν ὥς ἐδιδάχθησαν, καὶ διεφημίσθη ὁ λόγος οὗτος παρὰ Ἰουδαίους μέχρι τῆς σήμερον.

¹⁶Οἱ δὲ ἑνδεκα μαθηταὶ ἐπορεύθησαν εἰς τὴν Γαλιλαίαν εἰς τὸ ὄρος, οὗ ἐτάξατο αὐτοῖς ὁ Ἰησοῦς. ¹⁷Καὶ ἰδόντες αὐτὸν προσεκύνησαν αὐτῷ· οἱ δὲ ἐδίστασαν. ¹⁸Καὶ προσελθὼν ὁ Ἰησοῦς ἐλάλησεν αὐτοῖς, λέγων· Ἐδόθη μοι πᾶσα ἐξουσία ἐν οὐρανῷ καὶ ἐπὶ γῆς. ¹⁹Πορευθέντες μαθητεύσατε πάντα τὰ ἔθνη, βαπτίζοντες αὐτοὺς εἰς τὸ ὄνομα τοῦ Πατρὸς καὶ τοῦ Υἱοῦ καὶ τοῦ ἁγίου Πνεύματος, ²⁰διδάσκοντες αὐτοὺς τηρεῖν πάντα, ὅσα ἐνετειλάμην ὑμῖν· καὶ, ἰδοὺ, ἐγὼ μεθ' ὑμῶν εἰμι πάσας τὰς ἡμέρας ἕως τῆς συντελείας τοῦ αἰῶνος.

VOCABULARY

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ABBREVIATIONS.

| | | | |
|------------------------------|------------------|-----------------|--------------------------------|
| acc. | accusative. | m. or masc. . . | masculine. |
| act. | active. | mid. | middle. |
| adj. | adjective. | n. or neut. . . | neuter. |
| adv. | adverb. | neg. | negative. |
| aor. | aorist. | nom. | nominative. |
| art. | article. | opp. | { opposite or op- posed to. |
| cf. | compare. | opt. | |
| comp. | comparative. | P. or part. . . | participle. |
| conj. | conjunction. | p. or perf. . . | perfect. |
| contr. | contracted. | pass. | passive. |
| dat. | dative. | pluperf. . . . | pluperfect. |
| dem. or de- monstr. . . . | { demonstrative. | plur. | plural. |
| Eng. | | poss. | possessive. |
| et al. | et aliter. | pres. | present. |
| etym. | etymology. | prob. | probably. |
| f. (with subst.) | { feminine. | pron. | pronoun. |
| adj. or pron.) | | prps. | perhaps. |
| f. (with verb) | { future. | q.v. | quod vide. |
| or fut. | | rel. | relative. |
| folld. | followed. | S. or Sans. . . | Sanskrit. |
| folllg. | following. | sing. | singular. |
| fr. | from. | subj. | subjunctive. |
| gen. | genitive. | subst. | substantive. |
| gen. omn. . . . | of all genders. | sup. | superlative. |
| Germ. | German. | v. a. | verb active. |
| gov. | governing. | v. mid. | verb middle. |
| imperat. . . . | imperative. | v. n. | verb neuter. |
| imperf. or imp. | imperfect. | voc. | vocative. |
| inf. | infinitive. | = | equal to. |
| irreg. | irregular. | LXX | the Septuagint. |
| Lat. | Latin. | | |

N.B. Where the etymology is not given, the word is of very uncertain or of unknown origin.

Words with an asterisk (*) prefixed are the Greek representatives of Hebrew or Chaldean words.

Such *principal tenses* of verbs as are placed within parentheses (), do not occur in the Greek Testament.

VOCABULARY.

N.B.—Regularly-formed parts of words are not separately given, except for some special reason.

***Ἀβὲλ**, m. indecl. ("A breath of air; Evanescence") *Abel*; the second son of Adam, murdered by his brother Cain.

***Ἀβιὰ**, m. indecl. ("Jehovah is Father") *Abia* or *Abijah*; son and successor of Rehoboam, and an ancestor of Joseph, the husband of the Virgin Mary; i. 7; cf. 1 Kings xiv. 31; 2 Chron. xii. 16.

***Ἀβιούδ**, m. indecl. (prob. "Father is renown") *Abiud*; the son of Zorobābel, and an ancestor of Joseph, the husband of the Virgin Mary; i. 13.

***Ἀβραάμ**, m. indecl. ("Father of a multitude") *Abraham*; the ancestor of the Jewish nation. His call is usually assigned to B.C. 1921.

ἀ-γαθός, ἡ, ὁν, adj.: 1. *Good*, in the fullest acceptance of the term.—As Subst.: a. **ἀγαθοί**, ὧν, m. plur. *Good persons, the good*; v. 45; but at xxii. 10 **ἀγαθούς** is an adj.—b. **ἀγαθόν**, οὗ, n. With

art. prefixed: *Goodness*; xix. 17; see 1. δ, no. 10.—c. **ἀγαθά**, ὧν, n. plur. *Good things*.—2. *Good, kind, benevolent, merciful*. (Comp.: **κρείσσων**; Sup.: **κράτιστος**) [**γαθ**, like Germ. "gut," Eng. "good"; akin to Sans. part. *kydt-a*, fr. root **κῡλ**, in original force of "to shine"; ἀ is an inseparable prefix].

ἀγαλλιάσθε, 2. pers. plur. pres. imperat. mid. of **ἀγαλλιάω**.

(**ἀγαλλιάω** -**ιῶ**), 1. aor. **ἡγαλλιᾶσα**, v. n. [a late and strengthened form of **ἀγάλλομαι**, "to rejoice or exult"] 1. *To rejoice, or exult, exceedingly; to delight greatly*.—2. Mid.: **ἀγαλλιάομαι** -**ιῶμαι**, (f. **ἀγαλλιάσομαι**), 1. aor. **ἡγαλλιάσαμην**, 1. aor. puss. in mid. force, **ἡγαλλιδέσθην** and **ἡγαλλιδέην**, *To delight one's self greatly or exceedingly, to rejoice*.

ἀγαπακτέω -**ω**, (f. **ἀγαπακτήσω**), 1. aor. **ἡγαπάκτησα**,

v. n. [prob. for ἀγαν-αχθ-έω; fr. ἀγαν, in "strengthening" force; ἀχθ-ος, "a burden"] ("To have a heavy (mental) burden," etc.; hence) *To be deeply grieved or vexed; to be displeased, etc.*

ἀγᾶπᾱτε, 2. pers. plur. pres. imperat.; v. 44.

ἀ-γαπ-άω -ῶ, f. ἀγαπήσω, p. ἡγάπηκα, 1. aor. ἡγάπησα, v. a. ("To desire or long for"; hence) *To love* [prob. akin to Sans. root कृप, "to desire"; ἄ is a prefix; cf. αγαθός].

ἀγαπ-η, ης, f. [ἀγαπ-άω, "to love"] ("A loving"; hence) *Love*.

ἀγαπ-ητός, ητή, ητόν, adj. [ἀγαπ-άω, "to love"] *Loved, beloved*.

ἀγγᾶρ-εύω, f. ἀγγαρεύσω, v. a. [ἀγγᾶρ-ος (Persian word), "a mounted courier"; one of a body of men kept at regular stations in Persia for the purpose of forwarding the royal despatches, and possessing the power of enforcing assistance when needed] ("To act the part of an ἄγγαρος"; hence) *To force, compel one to do something; to impress one into service, etc.*;—at v. 41 folld. by acc. of person and acc. of "measure of space."

ἀγγεῖον, ου, n. [another form of ἄγγος, "a vessel or utensil"] *A vessel, or utensil, of any kind, such as a pan,*

jar, pail;—at xiii. 48 for fish; at xxv. 4 for oil.

ἄγγελ-ος, ου, m. [ἀγγέλλω, "to carry a message"] 1. *A messenger, etc.*—2. *An angel of God.*—3. *A wicked or fallen angel*; xxv. 41.

ἄγ-ελη, έλης, f. [ἄγ-ω, "to drive"] ("That which is driven"; hence) *Of swine: A herd*.

ἄγί-ᾱζω, 1. aor. ἡγίασα, v. a. [ἄγί-ός, "holy"] ("To make ἅγιός"; hence) *To hallow, sanctify, etc.*—Pass.: ἄγί-ᾱζομαι, p. ἡγιάσμαι, 1. aor. ἡγίασθην.

ἁγιασθήτω, 3. pers. sing. 1. aor. imperat. pass. of ἁγιάζω.

ἁγ-τός, ἱδ, ἱόν, adj. ("To be adored or worshipped"; hence) *Holy, sanctified, consecrated to God or His service*:—ἁγία πόλις = Jerusalem, iv. 5; xxvii. 58:—ἁγίος τόπος = the Temple at Jerusalem, xxiv. 15.—As Subst.: a. ἁγίος, ου, m. *A holy person, a saint*; xxvii. 52.—b. ἁγίον, ου, n. *A holy, or consecrated, thing*:—τὸ ἅγιον, the holy thing, i. e. anything hallowed or consecrated, vii. 6 [akin to Sans. root याज, "to adore, or worship," the deities].

ἄγκ-ιστρον, ἱστρον, n. ("That which is bent or curved"; hence) *A hook* [akin to Sans. root अङ्च, "to bend

or curve"; whence *αἰκά*, "a hook"; Gr. *ἄγκυλας*, "hooked, curved"].

ἄ-γνῶφ-ος, *ον*, adj. [*ἄ*, "negative"; *γνῶφ-ω* (= *κνέπτω*), "to full or dress" cloth] ("Not fulled or dressed"; hence) Of cloth: *New*.

ἄ-γορ-ά, *ās*, *f*. [for *ἀγορ-ά*; fr. *ἀγείρω*, "to collect, assemble," through verbal root *ἀγορ*] ("An assembling"; hence, "an assembly"; hence, "a place of assembly"; hence) *A market-place, market*.

ἀγορ-ᾶξ, *ω*, *f*. *ἀγοράσω*, (p. *ἡγοράκα*), 1. *nor*. *ἡγοράσα*, *v. a*. [*ἀγορ-ά*, "a market"] ("To market"; hence) *To buy, purchase, procure by purchase*.

ἀγρ-ίος, *ία*, *ιον*, adj. [*ἀγρ-ός*, "a field"] ("Pertaining to *ἀγρός*"; hence) Of honey: *Found in the fields or country, wild*; as opposed to that obtained from hives.

ἀγρ-ός, *οὔ*, *m*.: 1. *A field*, esp. of arable land.—2. *Plur*.: *Lands, property in land*.—3. *The country* [akin to Sans. *agr-a*; cf. Lat. *ager*, *agr-i*; Eng. "acre"].

ἄγ-ω, *f*. *ἄξω*, (p. *ἤχα*, later *ἄρῃχα*), 2. *nor*. *ἤγάγον*, *v. a*. and *n*.: 1. *Act*.: *To bring, lead*, etc.—2. *Neut*.: *ἄγωμεν*, *Let us go, let us depart*.—In Greek, as well as in Latin, the first person plur. Subj. is at times used to express exhorta-

tion or admonition.—3. *Pass*.: *ἄγ-ομαι*, (p. *ἤγμαι*), 1. *nor*. *ἤχθην*, 1. *fut*. *ἄχθήσομαι*: *a*. *To be led or brought*.—b. *To be celebrated, or kept*, as a birth-day; xiv. 6 [akin to Sans. root *Ἀγ*, "to drive"; also, "to go"].

ἄ-δελφ-ή, *ῆς*, *f*. ("One of the same womb"; hence) 1. *A sister*.—2. *A kinswoman* [inseparable prefix *ἀ*, akin to Sans. *sa* (in first part of compound words), "same"; *δελφ-ύς*, "a womb"; akin to Sans. *garbḥ-a*].

ἄ-δελφ-ός, *οὔ*, *m*. [id.] 1. *A brother*.—2. *A kinsman* [id.].

ἀδῆμον-έω -*ω*, *v. n*. [obsol. *ἀδῆμων*, *ἀδῆμων-ος*, "sore-troubled"] *To be sorely troubled, to be in mental anguish*.

ἄ-δης, *ου*, *m*. (*Hades*, the mythic god of the lower world; hence) *The abode of the (unholy) dead, hell*; xvi. 18;—at xi. 23 opposed to *οὐρανός* with regard to distance from this earth.

ἄδικ-έω -*ω*, (p. *ἀδικήσω*, p. *ἡδίκηκα*), 1. *nor*. *ἡδίκησα*, *v. a*. [*ἄδικ-ος*, "unjust"] ("To be unjust to"; hence) *To hurt, harm, injure*.

ἄδικ-ία, *ίας*, *f*. [id.] ("The quality of the *ἄδικος*"; hence) 1. *Injustice, wrong*.—2. *Unrighteousness*.

ἄ-δίκ-ος, *ον*, adj. [*ἀ*, "not";

δικη, "justice"] ("Not having δικη"; hence) *Unjust* morally; *unrighteous*. — As Subst.: ἄδικοι, *ov*, m. plur. *Unrighteous persons*.

(ἀδύνατ-έω -ω), f. ἀδυνατήσω, v. n. [ἀδύνατ-ος, "impossible"] *To be impossible*.

ἀ-δύνατος, δύνατον, adj. [ἀ, "negative"; δύνατός (of things), "possible"] *Not possible, impossible*.

ἀετός, *ov*, m. *An eagle*.

ἄζυμ-α, *ov*, n. plur. [ἄζυμοι, "unleavened"] ("The unleavened things or cakes"; hence) *The feast of unleavened bread*.

*Αἰώρ, m. indecl. *Azor*; a son of Eliakim, and an ancestor of Joseph, the husband of the Virgin Mary; i. 14.

ἀ-θῶ-ος, *ov*, adj. [ἀ, "negative"; θω-ή, "a penalty"] ("Not having θωή"; hence) ("Not deserving a penalty or punishment"; hence) *Guiltless, innocent*.

αἰγ-ι-ἄλ-ος, *ov*, m. [αἰγ, a root of ἀίσσω, "to rush"; (i) connecting vowel; ἄλ, ἄλ-ος, "the sea"] ("Sea-rushing thing," "that over which the sea rushes or to which it is impetuously carried"; hence) *Sea-shore, beach, strand*.

Αἴγυπτος, *ov*, f. *Egypt*; a country of Africa, to which Joseph fled for refuge when Herod sought to kill the infant

Jesus, and where the Jews had been in bondage for 400 years.

αἷμα, ἄρος, n. *Blood*.

αἱμορρο-έω -ω, v. n. [αἱμορρο-ία (quadrisyll.), "a discharge, or flow, of blood"] *To have a discharge, or flow, of blood*.

αἶν-ος, *ov*, m. *Praise* [akin to Sans. root VEN or VEN, "to praise"].

(αἰετ-ιζέω), 1. aor. ἡρέισα, v. a. [αἰετός, "chosen"] *To choose, select*.

αἶρω, f. ἀρῶ, p. ἔρκα, 1. aor. ἔρκα, v. a.: 1. *To raise, to take or lift up*.—2. *To carry, bear, take, etc.*—3. *To take away, remove*.—4. With ἀπό: *To take away from, i. e. to deprive of*.—Pass.: αἶρομαι, p. ἤρμαι, 1. aor. ἤρθην, 1. fut. ἀρθήσομαι.

αἰτέειν, contr. 2. pers. plur. pres. imperat. of αἰτέω; vii. 7.

αἰτέω -ω, f. αἰτήσω, p. ἤτηκα, 1. aor. ἤτησα, v. a. and n.: 1. Act.: a. With Acc. of thing: *To ask for*.—b. With Acc. of person: *To ask of, to ask*.—c. With Acc. of person and Acc. of thing: *To ask one for something; to ask something of, or from, one*.—2. Neut.: *To ask, make a request, etc.*—3. Mid.: αἰτέομαι -οῦμαι, f. αἰτήσομαι, 1. aor. ἤτησάμην: a. With Acc.: *To ask for something for one's*

own self; to request, beg for.—b. Alone: To make a request or entreaty; to beg a favour, etc. [akin to Sans. root $\lambda\alpha\sigma\eta$, "to ask"].

$\alpha\lambda\tau\alpha$, as, f.: 1. A cause, reason, ground, etc.—2. A charge, accusation.

$\alpha\lambda\acute{\omega}\nu$, $\acute{\alpha}\nu\omicron\varsigma$, m.: 1. Life-time, life.—2. An age, generation, period of time.—3. The world as it now is.—4. An infinite space of time, eternity [akin to Sans. $\acute{a}yus$, "life"].

$\alpha\lambda\acute{\omega}\nu$ - $\lambda\omicron\varsigma$, $\iota\omicron\nu$, adj. [$\alpha\iota\acute{\omega}\nu$, "eternity"; see $\alpha\lambda\acute{\omega}\nu$, no. 4] ("Pertaining to $\alpha\lambda\acute{\omega}\nu$ "; hence) *Eternal, everlasting*.

$\acute{\alpha}\kappa\alpha\theta\alpha\rho$ - $\sigma\iota\alpha$, $\sigma\iota\alpha\varsigma$, f. [for $\acute{\alpha}\kappa\alpha\theta\alpha\rho$ - $\sigma\iota\alpha$; fr. $\acute{\alpha}\kappa\alpha\theta\alpha\rho$ - $\omicron\varsigma$, "impure, unclean"] ("The state, or condition, of the $\acute{\alpha}\kappa\alpha\theta\alpha\rho\omicron\varsigma$ "; hence) *Impurity, uncleanness, foulness, filth*.

$\acute{\alpha}$ - $\kappa\alpha\theta\alpha\rho$ - $\tau\omicron\varsigma$, $\tau\omicron\nu$, adj. [$\acute{\alpha}$, "negative"; $\kappa\alpha\theta\alpha\rho\omega$, "to cleanse"; through verbal root $\kappa\alpha\theta\alpha\rho$] ("Not cleansed"; hence) Morally: *Unclean, impure*; in St. Matthew only of unclean spirits.

$\acute{\alpha}\kappa$ - $\alpha\nu\theta$ - α , $\eta\varsigma$, f. [prob. $\acute{\alpha}\kappa$ - η , "a sharp point"; $\alpha\nu\theta$ - $\omicron\varsigma$, "a flower"] ("That which has sharp points and flowers"; i. e.) *A thorn-tree, thorn-bush, a thorn*.

$\acute{\alpha}$ - $\kappa\alpha\rho\omega$ - $\omicron\varsigma$, $\omicron\nu$, adj. [$\acute{\alpha}$, "negative"; $\kappa\alpha\rho\omega$ - $\delta\varsigma$, "fruit"] ("Not having $\kappa\alpha\rho\acute{\omicron\varsigma}$ "; hence)

Without fruit, barren, unfruitful.

$\acute{\alpha}$ - $\kappa\epsilon\rho$ - $\alpha\iota\omicron\varsigma$, $\alpha\iota\omicron\nu$, adj. [$\acute{\alpha}$, "negative"; $\kappa\epsilon\rho$ - $\acute{\alpha}\nu\eta\mu\iota$, "to mix"] ("Unmixed"; hence) *Guileless, harmless*.

$\acute{\alpha}\kappa\mu\acute{\eta}\nu$, adv. [adverbial acc. of $\acute{\alpha}\kappa\mu\acute{\eta}$, in force of "the time, the particular time"] ("Up to the time"; hence) *As yet, still*.

$\acute{\alpha}\kappa\omicron$ - η , $\eta\varsigma$, f. [$\acute{\alpha}\kappa\omicron$ - $\acute{\upsilon}\omega$, "to hear"] ("A hearing"; hence, (act.) "that which hears"; (pass.) "that which is heard"; hence) 1. A report, rumour.—2. Fame, etc.

$\acute{\alpha}\kappa\omicron\lambda\omicron\upsilon\theta\epsilon\iota$, $\acute{\alpha}\kappa\omicron\lambda\omicron\upsilon\theta\epsilon\iota\tau\omega$, 2. and 3. pers. sing. pres. imperat. of $\acute{\alpha}\kappa\omicron\lambda\omicron\upsilon\theta\epsilon\iota\omega$.

$\acute{\alpha}\kappa\omicron\lambda\omicron\upsilon\theta$ - $\acute{\epsilon}\omega$ - $\acute{\omega}$, f. $\acute{\alpha}\kappa\omicron\lambda\omicron\upsilon\theta$ - $\acute{\eta}\sigma\omega$, p. $\acute{\eta}\kappa\omicron\lambda\omicron\upsilon\theta\eta\kappa\alpha$, 1. aor. $\acute{\eta}\kappa\omicron\lambda\omicron\upsilon\theta\eta\sigma\alpha$, v. n. [$\acute{\alpha}\kappa\omicron\lambda\omicron\upsilon\theta$ - $\omicron\varsigma$, "following"] To follow;—mostly with Dat.;—at x. 38 with $\delta\pi\acute{\iota}\sigma\omega$; at xxi. 9 alone.

$\acute{\alpha}\kappa\omicron\lambda\omicron\upsilon\theta\eta\sigma\omega$, fut. ind. of $\acute{\alpha}\kappa\omicron\lambda\omicron\upsilon\theta\epsilon\iota\omega$.

$\acute{\alpha}\kappa\omicron\upsilon\epsilon\tau\epsilon$, 2. pers. plur. pres. imperat. of $\acute{\alpha}\kappa\omicron\upsilon\omega$; xv. 10.

$\acute{\alpha}\kappa\omicron\upsilon\omega$, f. $\acute{\alpha}\kappa\omicron\upsilon\sigma\omega$ and $\acute{\alpha}\kappa\omicron\upsilon$ - $\sigma\omicron\mu\alpha\iota$, p. $\acute{\alpha}\kappa\acute{\eta}\kappa\omicron\alpha$, 1. aor. $\acute{\eta}\kappa\omicron\upsilon\sigma\alpha$, v. a. and n.: 1. Act.: a. With Acc. of thing; or Gen. of person or thing: To hear.—b. With Acc. of thing: To hear of.—c. With Gen. of person: To hear or heed; to attend, or give ear, to one.—2. Neut.: a. To hear.—b. To

hear, i. e. *have*, or *possess*, the *faculty of hearing*.—c. *To attend, give ear*.—Pass.: ἀκούομαι, (p. ἡκουσμαι), 1. aor. ἠκούσθην, 1. f. ἀκουσθήσομαι [prob. to be divided ἀ-κούω; fr. ἀ, inseparable prefix, in “strengthening” force; root κω, found in κο-έω, “to hear, perceive”].

ἀκριβ-όω, -ῶ, f. ἀκριβώσω, p. ἠκριβώσα, 1. aor. ἠκριβωσα, v. a. [ἀκριβ-ής, “accurate”] *To examine, or investigate, accurately; to ascertain by inquiry, to inquire diligently about.*

ἀκριβ-ῶς, adv. [id.] (“After the manner of the ἀκριβής”; hence) *Accurately, exactly, closely.*

ἀκρίς, ἰδος, f. *A locust.*

ἄκρ-ον, -ον, n. [ἄκρ-ος, “highest”; hence, “furthest”] *Furthest point, extremity, end.*

ἄκρ-ος, -ρα, -ρον, adj. [ἀκ-ή, “a point”] (“Pointed”; hence) 1. *Highest*.—2. a. *Furthest*.—b. *The furthest part of that to which it is in attribution.*

ἀκῦρ-όω, -ῶ, 1. aor. ἠκύρωσα, v. a. [ἠκῦρ-ος, “without authority or validity”] (“To render ἀκῦρος”; hence) *To deprive of authority, etc.; to invalidate, make of no effect.*

ἀλάβαστρον, -ον, n. (“Alabaster”; hence) *An alabaster box, casket, etc., for unguents.*

ἅλ-α, ἄρος, n. *Salt* [like ἅλ-ς, akin to Sans. *sar-a*; cf. Lat. *sal*; Eng. *salt*].

ἀ-λείφ-ω, (f. ἀλείψω), p. ἠλειφα, 1. aor. ἠλειψα, v. a. 1. *To anoint*.—2. Mid.: ἀλείφομαι, f. ἀλείφομαι, 1. aor. ἠλειψάμην, *To anoint for one's self or as one's own especial act* [akin to Sans. root *lip*, “to anoint”; ἀ is an inseparable prefix without force; cf. ἀ-γᾶθ-ός].

ἄλειψαι, 2. pers. sing. 1. aor. imperat. mid. of ἀλείφω.

ἄλεκτωρ, -ορος, m. *A cock.*

ἄλ-ετρον, -έρον, n. [ἄλ-έω, “to grind”] (“The ground thing”; hence) *Fine meal, wheaten flour.*

ἀληθ-εια, -εας, f. [ἀληθ-ής, “true”] (“The quality of the ἀληθής”; hence) *Truth.*

ἀλήθω (found only in pres., imperf., and pres. part.;—in pres. part. alone in Gr. Test.), v. n. *To grind.*

ἀληθ-ῶς, adv. [ἀληθ-ής, “true”] (“After the manner of the ἀληθής”; hence) *Truly, in truth.*

ἅλ-ιεύς, ἰέως, m. [ἅλ-ς, ἅλ-ός, “the sea”] (“The one pertaining to ἅλ-ς”; hence) *A fisherman, fisher.*

(ἅλιψ), f. pass. ἁλισθήσομαι, v. a. [ἅλ-ς, ἅλ-ός, “salt”] *To salt*.—Pass.: *To be salted.*

1. ἅλλά, conj. [originally

neut. acc. plur. of ἄλλος, "another," with the accent changed] ("In another way, otherwise"; hence) 1. *But.*—2. *Except, only.*

2. ἄλλα, neut. nom. and acc. plur. of ἄλλος.

ἄλλ-ήλ-ων, pron. plur. without nom. [reduplicated and changed fr. ἄλλ-ος, "another"] *Of, etc., one another.*

ἄλλ-ος, η, ο, pron. adj.: 1. Sing.: a. *Another, other.*—As Subst.: ἄλλος, ον, m. *Another man, another.*—b. Repeated, whether as adj. or subst., and whether in the same or a different case: *One . . . another.*—2. Plur.: *Other.*—As Subst.: a. ἄλλοι, ον, m.: (a) *Alone: Other men, others.*—(b) Repeated: *Some . . . others.*—b. ἄλλα, ον, n. *Other things* [akin to Sans. *an-ya*, "other"].

ἄλλ-ότριος, οτρία, ότρίον, adj. [ἄλλος, "another"] *Foreign, strange, alien, not of one's own country.*—As Subst.: ἄλλότριοι, ον, m. plur. *Foreigners, strangers*; xvii. 25, 26.

Ἀλφάιος, ον, m. *Alphæus* (otherwise called Cleopas); the brother of Joseph the husband of the mother of Jesus, and the father of James the Less and of Joseph.

ἄλων, ωνος, f. *A threshing-floor.*

ἀλώπηξ, εκος, f. *A fox.*

ἅμα, prep. gov. dat.: 1. *Along with, together with*; xiii. 20.—2. Of time: *At the same time with, at*;—at xx. 1 joined to adv. *πρωτ.*

ἁμαρτ-ἄνω, (f. ἁμαρτήσομαι, later) ἁμαρτήσω, 1. aor. ἡμάρτησα, 2. aor. ἡμαρτον, v. n. *To do wrong or amiss; to commit sin, to sin.*

ἁμαρτήσω, fut. ind. of ἁμαρτάνω, xviii. 21;—1. aor. subj. of ἁμαρτάνω, xviii. 15.

ἁμαρτ-ία, ιας, f. [ἁμαρτ-ἄνω, "to sin"] ("The act of sinning"; hence) 1. *Sin, generally.*—2. Plur.: *Sins*; i. e. various acts or forms of sin.

ἁμαρτ-ωλός, ωλόν, adj. [id.] *Sinning, sinful.*—As Subst.: a. ἁμαρτωλός, οὔ, m. *A sinful person, a sinner*;—in St. Matthew only in plur.—b. Plur.: ἁμαρτωλοί, ὧν, m. As a designation of the Gentiles: *Sinners*; xxvi. 45.

ἀμελ-έω -ῶ, f. ἀμελήσω, (p. ἡμέληκα), 1. aor. ἡμέλησα, v. n. [ἀμελ-ής, "careless"] *To be careless, negligent, heedless.*

ἀ-μέριμν-ος, ον, adj. [ἀ, "negative"; μέριμν-α, "anxious care"] ("Not having μέριμνα"; hence) *Free from anxious care or anxiety; free from alarm, unconcerned.*

ἀμήν, adv.: 1. At the beginning of a sentence: *In truth, of a truth, verily.*—2.

At the end of a sentence: *So may, or let, it be; amen.*

***Ἀμινεδάβ**, m. indecl. (prob. "Voluntary People") *Aminadab*; son of Aram, and an ancestor of Joseph, the husband of the Virgin Mary; i. 4;—see 1 Chron. ii. 10.

ἄμμος, ov, f. *Sand*.

ἄμπελος, ov, f. [prob. fr. ἄμπ-ι, Æolic form of ἄμφ-ι, "around"; ἔλ, root of ἑλ-ισσω, "to roll or wind"] ("That which rolls itself, or winds, around"; hence) *A vine*, as twining its tendrils around trees, etc., for support.

ἄμπελ-ών, ὦνος, m. [ἄμπελ-ος, "a vine"] ("The thing having ἄμπελος"; hence) *A vineyard*.

ἄμφι-βλη-στρον, στρον, n. [ἄμφι, "around"; βλη, a root of βάλλω, "to throw," etc.] ("That which is made for throwing around"; hence) *A casting-net; a fishing-net; a seine*, etc.

ἄμφι-έννυμι, (f. ἄμφι-έσω and ἄμφιῶ), v. a. [ἄμφι, "around"; ἔννυμι, "to put clothes on" another] 1. Act.: ("To put clothes on and around" another; hence) *To clothe*, i. e. of grass as Object; *to adorn, invest with beauty; to adorn*.—2. Pass.: p. ἡμφι-εσμαι, *To be clothed or clad*.

ἄμφ-ότερος, οτέρα, ὅτερον, adj. [ἄμφ-ω, "both"] ("Be-

longing to ἄμφω"; hence) *Both*;—at ix. 17 supply αὐτοί (= οἶνος καὶ ἄσχοι) with ἄμφ-ότεροι;—at xv. 14 supply αὐτοί (= τυφλοί) with ἄμφότεροι.—As Subst.: ἄμφότερα, ων, n. *Both things; both of two things*.

***Ἀμών**, m. indecl. ("Builder or Architect") *Amon*; a son of Manasses king of Judah, whom he succeeded B.C. 642 according to some; according to others B.C. 644; see 2 Kings xxi. 19; 2 Chron. xxxiii. 20. Amon was an ancestor of Joseph, the husband of the Virgin Mary; i. 10.

1. **ἄν**, conj. = 1. **ἐάν**. *If; see ἐάν*.

2. **ἄν**, conditional particle, modifying the power of the word to which it belongs: 1. With Verbs (of all moods except the Imperative): a. With 1. aor. Indic.: *Could have, should have*.—b. With Subj., the force of **ἄν** is thrown on some preceding conjunction, or some relative word; see below, no. 2.—2. With Relative pronouns, adverbs, conjunctions, etc.: *ὅς ἄν, whoever, whosoever; ὅπου ἄν, wherever; ἕως ἄν, until, what ever time it be (that); ὅσοι ἄν, how many soever, as many soever as*.

ἀνά, prep. gov. acc. ("Up, up along"; hence) 1. *Through*,

throughout, in.—2. Distributively: *Apiece*.

ἀνα-βαίνω, f. **ἀνα-βήσομαι**, p. **ἀνα-βέβηκα**, 2. aor. **ἀν-έβην**, v. n. [**ἀνδ**, "up"; **βαίνω**, "to go"] 1. *To go up* from a place, etc.—2. *To go up* into or upon; *to mount, ascend, climb up*.—3. Of a ship, etc.: *To go on board, embark*.—4. Of a fish: *To come up* from the water; xvii. 27.

ἀναβάς, **ἄσα**, dv, P. 2. nor. of **ἀναβαίνω**.

ἀνα-βλέπω, (f. **ἀνα-βλέψω**), 1. aor. **ἀν-έβλεψα**, v. n. [**ἀνδ**; **βλέπω**, "to look or see"] 1. [**ἀνδ**, "up, upwards"] a. *To look up or upwards*.—b. *To lift up the eyes*.—2. [**ἀνδ**, denoting "repetition"] *To see again, to recover sight*.

(**ἀνδ**-**βοάω** -**ω**, f. **ἀνα-βοήσομαι**), 1. aor. **ἀν-εβόησα**, v. n. [**ἀνδ**, in "augmentative" force; **βοάω**, "to cry out"] *To cry out aloud, to shout out*, etc.

ἀνδ-**γινώσκω**, (f. **ἀνα-γνώσομαι**, p. **ἀν-έγνωκα**), 2. aor. **ἀν-έγγων**, v. a. and n. [**ἀνδ**, denoting "repetition"; **γινώσκω**, "to know"] ("To know again"; hence) Of written characters: *To read*.

ἀναγκ-αἶω, (f. **ἀναγκάσω**, p. **ἠνάγκασκα**), v. a. [**ἀνάγκη**, "constraint, necessity"] ("To make" something "a necessity"; hence) *To constrain, force, compel*.

ἀνάγκη, ης, f. *Need, necessity*.

ἀν-ἄγω, (f. **ἀν-άξω**), 2. aor. **ἀν-ήγαγον**, v. n. [**ἀν-δ**, "up"; **ἄγω**, "to lead"] 1. *To lead, carry, or bring up*.—2. Pass. **ἀν-άγομαι**, 1. aor. **ἀν-ήχθην**.

ἀν-αίρῶ -**αἰρῶ**, f. **ἀν-αίρήσω**, (p. **ἀν-ήρηκα**), 2. nor. **ἀν-εἶλον**, v. a. [**ἀνδ**, "up"; **αἰρῶ**, "to take"] ("To take up"; hence) *To take away, make away with, destroy*.

ἀν-αίτι-ος, **ον**, adj. [**dv**, "negative" particle; **αἰτί-α**, "a fault"] ("Not having αἰτία"; hence) *Faultless, blameless, guiltless*.

(**ἀνδ**-**κάμπτω**), f. **ἀνδ**-**κάμψω**, 1. aor. **ἀν-έκαμψα**, v. n. [**ἀνδ**, "back"; **κάμπτω**, "to bend"] ("To bend back"; hence, in reflexive or neut. force, "to bend one's self, or bend, back"; hence) *To turn back, return*.

ἀνδ-**κειμαι**, v. n. [**dvδ**, "backwards, back"; **κειμαι**, "to lie" at table, etc.] ("To lie back"; hence) *To recline on a couch at table*.

ἀνδ-**κείμενος**, ης, **ον**, P. pres. of **ἀνδ**-**κειμαι**.—As Subst.: **ἀνδ**-**κείμενοι**, **ων**, m. plur.: *Guests at a feast*.

ἀνακλιθῆναι, **ἀνακλιθῆσομαι**, 1. nor. inf. pass., and 1. fut. ind. pass. of **ἀνακλίνω**.

ἀνα-κλίνω, f. **ἀνα-κλίνω**, 1. nor. **ἀν-έκλινα**, v. a. [**dvδ**, "backwards, back"; **κλίνω**,

"to make to bend"] ("To make to bend backwards"; hence) 1. Act.: *To make to lie down, or recline, at table, etc.*—2. Pass. in Mid. force: (*ἀνα-κλίνομαι*), 1. aor. *ἀν-εκλίθην*, 1. fut. *ἀνα-κλιθήσομαι*, *To recline, lie or sit down, at table.*

ἀνάπαυ-σις, *σιως*, f. [*ἀν-παύ-ω*, in mid. "to rest"; see *ἀν-παύω*] *A resting, rest*, whether actual or figurative.

ἀνα-παύω, f. *ἀνα-παύσω*, (p. *ἀνα-πέπαυκα*), v. a. [*ἀνδ*, in "strengthening" force; *παύω*, "to make to cease"] ("To make—a person—to cease" from something; hence) 1. *To give rest to a person.*—2. Mid.: *ἀνα-παύομαι*, (f. *ἀνα-παύσομαι*), 1. aor. *ἀν-επαυσάμην*, ("To give rest to one's self"; hence) *To rest, take rest.*

ἀνάπεσεῖν, 2. aor. inf. of *ἀναπίπτω*.

(*ἀνα-πίπτω*, f. *ἀνα-πέσομαι*, p. *ἀνα-πέπτωκα*), 2. aor. *ἀν-έπεσον*, v. n. [*ἀνδ*, "backwards, back"; *πίπτω*, "to fall"] ("To fall back"; hence) *To recline, lie down, for the purpose of taking food.*

ἀνα-πληρώω-πληρῶ, 1. aor. *ἀν-επλήρωσα*, v. a. [*ἀνδ*, "up"; *πληρώω*, "to fill"] ("To fill up"; hence) *To fulfill, accomplish.*—Pass.: *ἀνα-πληρόομαι-πληροῦμαι*, 1. aor. *ἀν-επληρώθη*.

ἀναστᾶς, *ἄσα*, *δν*, P. 2. aor. of *ἀνίστημι*.

ἀνα-στᾶ-σις, *σιως*, f. [*ἀνδ*, "up"; *στα*, a root of *ίστημι*, in neut. force, "to stand"] ("A standing up, a rising"; hence) Of the dead: *Resurrection.*

ἀνα-στρέφωμαι, with 2. aor. pass. *ἀν-εστράφη*, (and 2. fut. pass. *ἀνα-στραφήσομαι*), in mid. force; v. mid. [*ἀνδ*, in "strengthening" force; *στρέφωμαι*, (mid.) "to turn one's self about"] ("To turn one's self about much or often" in a place; hence) *To dwell, remain, live, be in a place.*

ἀνα-τέλλω, (f. *ἀνα-τελῶ*), p. *ἀνα-τέταλκα*, v. n. and a. [*ἀνδ*, in "strengthening" force; *τέλλω*, (v. n.) "to rise"] 1. Neut.: Of the sun, light, etc.: *To rise, arise.*—2. Act.: Of the sun as Object: *To make, or cause, to rise;* v. 45.

ἀνατολ-ή, *ἡς*, f. [for *ἀνδ-τελ-ή*; fr. *ἀντέλλω*, "to rise"] ("A rising" of the heavenly bodies; hence) 1. Of the sun: *Sun-rise.*—3. Sing. and Plur.: *The East*, as the quarter where the sun rises.

ἀνα-φέρω, (f. *ἀν-οίσω*), 1. aor. *ἀν-ήνεγκα*, v. a. [*ἀνδ*, "up"; *φέρω*, "to carry"] *To carry or take up.*

Ἄνδρα, acc. sing. of *ἀνήρ*.
Ἄνδρέας, *ου*, m. *Andrew*;

the brother of Simon Peter, and one of the twelve Apostles.

ἀνέβην, 2. aor. ind. of ἀναβαίνω.

ἀνέγνω, 2. aor. ind. of ἀναγινώσκω.

ἀνείλον, 2. aor. ind. of ἀναίρειω.

ἀνεκτ-ότερος οτέρα, ότερον, comp. adj. [ἀνεκτ-ός, "tolerable, endurable"] *More tolerable or endurable*.

ἄν-εμος, έμου, m. ("The blowing thing"; hence) 1. *Wind*.—2. Plur.: *The quarters of the heavens* whence the wind blows; xxiv. 31 [akin to Sans. root *AN*, "to blow"].

ἀνέχομαι, fut. ind. mid. of ἀνέχω.

ἄν-ευ, adv. With Gen.: *Without* [akin to Sans. negative prefix *an* = English *un-*, *in-*].

(ἀν-έχω, f. ἀν-έξω, p. ἀν-έσχηκα, v. a. [ἀνδ, "up"; έχω, "to hold"]) *To hold up*.—In Gr. Test. not found in act. voice).—Mid.: ἀν-έχομαι, f. ἀν-έξομαι, 2. aor. ήν-έσχόμην, ("To hold up for one's self"; hence) With Gen. of Object: *To bear, endure, put up with, tolerate, suffer*.

ἀναψέχθησαν, 3. pers. plur. 1. aor. ind. pass. of ἀνολύω.

ἄνηθον, ου, n. *Anise, dill*; a herb having aromatic seeds.

ἀ-νής, νδρός, m.: 1. *A man*.—2. *A husband* [akin to Sans.

nar-a, "a man"; ἀ is a prefix; cf. ἀ-γαθ-ός].

ἀνήχθην, 1. aor. ind. pass. of ἀνάγω.

ἀνθέξομαι, fut. ind. of ἀντέχομαι.

ἀνθ-ίστημι, (f. ἀντι-στήσω), p. ἀνθ-ίστηκα, 2. aor. ἀντ-

ίστην, v. a. and n. [ἀνθ' (see ἀντί), "against"; ἵστημι, "to cause to stand—to stand"]

(1. Act.: In pres., imperf., fut., and 1. aor.: "To cause to stand against, to set against."—2.) Neut.: In perf., pluperf., and 2. aor.: ("To stand against or in opposition"; hence) With Dat.: *To resist, oppose*.

ἄνθρωπος, ου, comm. gen. *A human being; a man, person*:—δ υἱός τοῦ ἀνθρώπου, *the son of man*; i.e. Christ in respect to His human nature; viii. 20, etc.:—οἱ ἄνθρωποι, *men, or persons, generally*; xvi. 18, etc.

ἀ-νιπτ-ος, ου, adj. [ἀ, "negative"; νιπτ-ω, "to wash"] *Not washed, unwashed*.

ἀν-ίστημι, f. ἀνα-στήσω, p. ἀν-ίστηκα, 1. aor. ἀν-έστησα,

2. aor. ἀν-έστην, v. a. and n. [ἀν-δ, "up"; ἵστημι, "to make to stand—to stand"]

1. Act.: In pres., imperf., fut., and 1. aor.: ("To make to stand up"; hence) Of a family, etc., as Object: *To raise up*, etc.—2. Neut.: In perf.,

pluperf., and 2. aor.: a. *To stand, or rise, up.*—b. *To rise from the dead, etc.*—3. Mid.: *ἀν-ίσταμαι*, f. *ἀνα-στήσομαι*: a. *To stand up, arise.*—b. *To rise from the dead.*

ἀνοιγῆσομαι, 2. fut. ind. pass. of *ἀνοίγω*.

ἀν-οίγω (*ἀν-οίγνυμι*, f. *ἀν-οίξω*), p. *ἀν-έργα* (and *ἀνέφρα*), 1. aor. *ἀν-έφρα* and *ἡνοιξα*, v. n. and n. [*ἀν-δ*, in "intensive" force; *οίγω* or *οίγνυμι*, "to open"] 1. Act.: *To open*;—at xiv. 11 supply *τὴν θύραν* after *ἡνοιξον*:—*τοὺς ὀφθαλμοὺς ἀν-οίγειν*, *to open the eyes*, i. e. to restore the sight.—2. Pass.: (*ἀν-οίγνυμαι*), perf. *ἀν-έφγμαι* and *ἡν-έφγμαι*, 1. aor. *ἀν-έφχθην*, *ἡν-έφχθην*, and *ἡν-οίχθην*, (1. fut. *ἀν-οιχθήσομαι*), 2. fut. *ἀν-οιγήσομαι*: a. *To be opened.*—b. *To be open; to stand or lie open.*

ἀνομ-ία, *ias*, f. [*ἀνομ-ος*, "without law"; hence, "wicked"] ("The state, or quality, of the *ἀνομος*"; hence) *Wickedness, impiety*.

1. *ἄ-νομ-ος*, ov, adj. [*ἄ*, "negative"; *νόμ-ος*, "law"] ("Not having law, lawless"; hence) *Wicked, impious.*—As Subst.: *ἀνομος*, ov, m. *A wicked, or impious, person; a transgressor.*

2. *ἀνομος*, ov; see 1. *ἀνομος*. *ἀντάλλαγμα*, *μάτος*, n. [*ἀντάλλασσω*, "to exchange

for" something else, through verbal root *ἀντάλλαι*] ("That which is exchanged for," something else; hence) With Gen. of that which is exchanged: *An exchange for or in return for.*

ἀντ-έχομαι (or *ἀντ-ίσχομαι*), f. *ἀνθ-έχομαι*, v. mid. [*ἀντ-ί*, "over against"; *έχομαι* (mid. of *έχω*, "to have"), "to hold one's self or cling"] ("To hold one's self, or cling, over against" something; hence) With Gen.: *To cling, cleave, adhere, to a person*; vi. 24.

ἀντί (before a soft vowel, *ἀντ'*; before an aspirated vowel, *ἀνθ'*), prep. gov. gen. ("Over against"; hence) *In the place of, instead of, in return for.*

ἀντί-δικ-ος, ov, m. [*ἀντί*, "against"; *δίκ-η*, "a suit" at law] ("One having a suit against" a person; hence) *An opponent, adversary.*

ἀντιστήναι, 2. aor. inf. of *ἀνθίστημι*.

ἄν-υδρος, υδρος, adj. [*ἄν*, "negative particle"; *υδρος*, akin to *υδωρ*, "water"] Of places: *Without water, dry, parched.*

ἄνω-θεν, adv. [*ἄνω*, "above"; particle *θεν* = "from"] ("From above"; hence, by a Greek idiom) *Above, etc.*:—*ἀπὸ ἄνωθεν* (supply *τοῦ*), *from*

that which is above; i. e. from the upper part or top.

ἄξιος, *ia, ior*, adj. [for ἄγιος; fr. ἄγω, "to weigh" so much] ("Weighing" so much; hence, "worth"; hence) 1. *Worthy, deserving*.—2. With Gen.: a. *Worthy of; meet, or suitable, for*.—b. *Deserving of*.

ἀπαγγέλλαι, 1. aor. inf. of ἀπαγγέλλω.

ἀπαγγέλλετε, 2. pers. plur.

1. aor. imperat. of ἀπαγγέλλω.

ἀπ-αγγέλλω, f. ἀπ-αγγελῶ, 1. aor. ἀπ-ήγγεila, v. a. [ἀπ-ό, in "strengthening" force; ἀγγέλλω, "to carry word"] *To carry word about; to announce, declare, show by speaking, report, relate, tell.*

(ἀπ-έγω, f. ἀπ-έξω, 1. aor. ἀπ-ήγα, v. a. [ἀπ-ό, in "strengthening" force; ἄγω, "to strangle or throttle"] *To strangle or throttle*).—Mid.: (ἀπ-έγχομαι, f. ἀπ-έγχομαι), 1. aor. ἀπ-ηγέδμην, *To strangle, or throttle, one's self; to die by hanging one's self, to hang one's self.*

ἀπ-έγω, (f. ἀπ-έξω), 2. aor. ἀπ-ήγαγον, v. a. and n. [ἀπ-ό; ἄγω, "to lead"] 1. Act.: [ἀπό, "away"] a. *To lead away*.—b. *To carry off to prison, or as a prisoner*.—2. Neut.: [ἀπό, in "strengthening" force] *Of a road, etc., as Subject: To lead, conduct;*

vii. 13, 14;—cf. Lat. *via ducit*, Hor. Ep. 1, 18, 20; Ov. M. 3, 602, etc.

(ἀπ-αίρω, f. ἀπ-άρῳ, p. ἀπ-ήρκα, v. a. [ἀπ-ό, "off"; αἶρω, "to lift"] ("To lift off"; hence, "to carry away, take away").—Pass.: (ἀπ-αίρομαι), 1. aor. ἀπ-ήρην, *To be taken away.*

ἀπαλός, *ή, όν*, adj. ("Soft" to the touch; hence) *Tender.*

ἀπ-αντάω -αντώ, f. ἀπ-αντήσω, (p. ἀπ-ήντηκα), 1. aor. ἀπ-ήντησα, v. n. [ἀπ-ό, in "strengthening" force; ἀντάω, "to meet"] With Dat.: *To meet.*

ἀπάντη-σις, *σις*, f. [for ἀπάντα-σις; fr. ἀπαντ-ω, "to meet"] With Gen.: *A meeting of, or with, a person.*

ἀπαρθῆ, 3. pers. sing. 1. aor. subj. pass. of ἀπαίρω:—only in this form in Gr. Test.

ἀπ-αρνέομαι -αρνούμαι, f. ἀπ-αρνήσομαι, 1. aor. ἀπ-αρνήσάμην, v. mid. [ἀπ-ό, in "intensive" force; ἀρνέομαι, "to deny"] *To deny utterly.*

ἀπαρνησάσθω, 3. pers. sing. 1. aor. imperat. of ἀπαρνέομαι.

ἅ-πᾶς, *πᾶσα, πᾶν*, adj. [ἅ, in "intensive" force; πᾶς, "all"]

1. *Quite all; the whole, all completely*.—As Subst.: a. **ἅπαντες**, *ων*, m. plur. *All men, all persons*.—b. **ἅπαντα**, *ων*, n. plur. *All things*.—2. *The whole of that denoted by*

the subst. to which it is in attribution.

ἀπᾶτη, ης, f. *Deceitfulness, deceit.*

ἀπέθανον, 2. aor. ind. of ἀποθνήσκω.

ἀπεκρίθη, 1. aor. ind. (pass. form) of ἀποκρίνομαι.

ἀπεκρινάμην, 1. aor. ind. of ἀποκρίνομαι.

ἀπελθεῖν, 2. aor. inf. of ἀπέρχομαι.

ἀπέλθω, 2. aor. subj. of ἀπέρχομαι.

ἀπελθών, οὔσα, όν, P. 2. aor. of ἀπέρχομαι.

ἀπέναντι, adv. [ἀπ-ό, in "strengthening" force; ἐναντι, "opposite"] With Gen.: *Opposite, opposite to, over against.*

ἀπενιψάμην, 1. aor. ind. mid. of ἀπονίζω.

ἀπέννιξα, 1. aor. ind. of ἀποκνίγω.

ἀπ-έρχομαι, f. ἀπ-ελεύσομαι, p. ἀπ-ελήλυθα, v. mid. [ἀπ-ό, "away"; ἐρχομαι, "to come, to go"] 1. *To go away, depart.*—2. *To betake one's self, set out, go, or come to, etc., some person or place.*

ἀποστᾶλην, 2. aor. ind. pass. of ἀποστέλλω.

ἀπεσταλμένος, η, ον, P. perf. pass. of ἀποστέλλω.

ἀπ-έχω, (f. ἀφ-έξω and ἀποσχέσω), v. a. and n. [ἀπ-ό; ἔχω] 1. Act.: [ἀπ-ό, "from"; ἔχω, "to have"] ("To have"

something "from" one; hence) *To receive, have, get.*—2. Neut.: [ἀπ-ό, "away"; ἔχω, (neut.) "to have or hold one's self"; hence, "to be"] ("To be away" from a place; "to be far off"; hence) *To be distant.*

ἀπιστ-ία, (ας, f. [ἀπιστ-ος, "unbelieving"]) ("The quality, or state, of the ἀπιστος"; hence) *Unbelief.*

ἀ-πιστός, πιστον, adj. [ἀ, "negative"; πιστός, "believing"] *Not believing, unbelieving, without belief or faith, faithless.*

ἀπλοῦς, ῆ, οὖν (contr. fr. ἀ-πλό-ος, η, ον), adj. ("Once filled"; hence, "one-fold, single"; hence) *Of the eye or sight: Sound, free from disease, in a natural or healthy state* [for ἀ-πλέ-ος; fr. ἀ, akin to Sanscrit *sa*, (originally) "one" (cf. Lat. *sim* in *simplex*, *sim-plus*); πλε = πλη in π(ι)μ-πλημι, "to fill"].

ἀπό (before a soft vowel ἀπ'; but ἀπό Ἀβραάμ, i. 17; see, also, ii. 1; vii. 16, etc.:—before an aspirated vowel ἀφ'; but ἀφ' Ἱερουσάλημ, xv. 1; ἀφ' Ἱερὶχώ, xx. 29), prep. gov. gen.: 1. *From, in the fullest meaning of the word.*—2. *To mark the material of which a thing is made: Of, from;* iii. 4.—3. *To mark a result, cause, etc.: From, in*

consequence of; xiv. 26.—
 4. With Gen., instead of Partitive Gen. alone after verbs active to denote a part: *Of*:—τὰ κυνάρια ἐσθίει ἀπὸ τῶν ψυχίων, *the dogs eat (some) of the crumbs*, xv. 27.—5. With words denoting heed or caution: *Of, about, respecting*; xvi. 6, 11.—6. Of a commencing point of time, *etc.*: *From, since*; xiii. 35.—7. Of time, generally: *At*; xix. 4.—8. a. Of a number, *etc.*: *Of, out of*; xxvii. 21.—b. To denote a partitive Subject: *Some of, they of*:—ὃν ἐτιμήσαντο ἀπὸ νιῶν Ἰσραὴλ, xxvii. 9, where the Subject of ἐτιμήσαντο is ἀπὸ νιῶν Ἰσραὴλ;—cf. βλέπουσιν ἐκ τῶν λαῶν, Rev. xi. 9; and ἐνέγκατε ἀπὸ τῶν ὀψαρίων, John xxi. 10. In the former passage the prep. with its case forms the Subject, in the latter the Object, of the verb.—9. Of the place whence a person comes, *etc.*: *Of, from*; xxi. 11.—10. Of the agent: *By*:—μὴ φοβεῖσθε ἀπὸ τῶν ἀποκτενόντων, *be not terrified by (= be not afraid of) those who kill*, x. 28.—11. Prefixed to adverbs: *From*:—ἀπὸ τότε, *from that time*, iv. 17, *etc.*; ἀπὸ μακρόθεν, *from afar, afar off*, xxvi. 58; xxvii. 55; ἀπ' ἔρτι, (*from just now =*) *henceforth*, xxvi. 29, *etc.*; ἀπὸ ἄνωθεν, *from above, from the top*,

xxvii. 51 [akin to Sans. *apa*, "away from"].

ἀπο-δεκάτ-σω -ῶ, v. a. [ἀπό, "from"; δέκατ-ος, "tenth"] ("To give a tenth part from or of" something to the priest; hence) *To give, or pay, tithe of a thing*.

ἀπο-δημ-ίω -ῶ, (f. ἀπο-δημήσω, p. (irreg.) ἀπ-εδήμηκα), 1. aor. ἀπ-εδήμησα, v. n. [ἀπό, "away from"; δῆμ-ος, "the people"] ("To be away from the people"; hence) *To go abroad or to a far country*.

ἀπο-δίδωμι, f. ἀπο-δώσω, (1. aor. ἀπ-έδωκα), 2. aor. ἀπ-έδων, v. a. [ἀπό, "back again"; δίδωμι, "to give"] 1. *To give back, restore, return*.—2. *To give up, hand over, etc.*; xxvii. 58.—3. a. *To pay a debt, etc.; to repay a person*.—b. Without nearer Object: *To pay, make payment*.—4. Of an account, *etc.*: *To give in, give, render*.—Pass.: ἀπο-δίδομαι, 1. aor. ἀπ-εδόθην.

ἀποδοθῆναι, 1. aor. inf. pass. of ἀποδίδωμι.

ἀπο-δοκιμάζω, (f. ἀπο-δοκιμάσω, p. ἀπο-δεδοκιμάκα), 1. aor. ἀπ-έδοκιμάσα, v. a. [ἀπό, denoting "negation or reversal"; δοκιμάζω, "to put to the proof, test"; hence, as a result, "to approve"] *To disapprove of, reject, refuse*.

ἀπόδοε, 2. pers. sing. 2. aor. imperat. of ἀποδίδωμι.

ἀποδοτε, 2. pers. plur. 2. aor. imperat. of ἀποδίδωμι.

ἀποδοῖ, 3. pers. sing. 2. aor. subj. of ἀποδίδωμι.

ἀποδώσω, 1. fut. ind. of ἀποδίδωμι.

ἀποθήῃ, 3. pers. sing. 2. aor. subj. of ἀποθήσκω.

ἀποθάνουμαι, fut. ind. of ἀποθνήσκω.

ἀποθή-κη, κης, f. [ἀποθη (= ἀπό; θη, root of τίθημι), root of ἀποτίθημι, "to put, or store, away"] ("A putting, or storing, away"; hence) *A place for putting, or storing, away; a barn, storehouse, etc.*

ἀπο-θνήσκω, f. ἀπο-θαν-οῦμαι, 2. aor. ἀπ-έθανον, v. n. [ἀπό, in "strengthening" force; θνήσκω, "to die"] 1. *To die.*—2. In 2. aor.: *To have died, i. e. to be dead.*

ἀπο-καθίστημι, f. ἀπο-κατα-στήσω, (p. ἀπο-καθέστακα), v. a. [ἀπό, "back again"; καθ-ίστημι, "to sit down"; hence, "to bring into a (certain) condition," etc.; hence, "to restore" to the original state] *To restore again to a former state;—at xii. 13 of restoration to health.*—Pass.: (ἀπο-καθίσταμαι, p. ἀπο-καθέσταμαι), 1. aor. ἀπο-κατεστάθην and ἀπ-εκατεστάθην.

ἀπο-κάλυπτω, (f. ἀπο-καλύψω, late perf. ἀπο-κεκάλυφα), 1. aor. ἀπ-εκάλυψα, v. a. [ἀπό,

negative = English "un-"; καλύπτω, "to cover"] ("To uncover"; hence) *To disclose, reveal, make known.*—Pass.: ἀπο-καλύπτομαι, p. ἀπο-κεκάλυμμαι, 1. aor. ἀπ-εκαλύφθην, 1. fut. ἀπο-καλυφθήσομαι.

ἀποκαταστήσω, fut. ind. of ἀποκαθίστημι.

ἀποκατεστάθην, 1. aor. ind. pass. of ἀποκαθίστημι.

(ἀπο-κεφαλ-ῖω), 1. aor. ἀπ-εκεφαλῖσα, v. a. [ἀπό, "from"; κεφαλ-ή, "head"] ("To take the head from" one; hence) *To behead.*

ἀποκρίθεις, εἶσα, ἐν, P. 1. aor. (pass. form) of ἀποκρίνομαι.

ἀποκριθήσομαι, fut. ind. pass. (in mid. force) of ἀποκρίνομαι.

ἀπο-κρίνομαι, (f. ἀπο-κριν-οῦμαι), 1. aor. ἀπ-εκρινάμην, 1. aor. pass. in mid. force, ἀπ-εκριθην, f. ἀπο-κριθήσομαι, v. mid. [ἀπό, "from"; κρίνομαι (mid.), in force of "to adjudge" something to some one] ("To adjudge" something to some one "from" another; hence, "to give a decision, pronounce an opinion," respecting a matter; hence) In conversation, etc.: *To reply, answer;—sometimes with Dat. of person.*

(ἀπο-κρύπτω, f. ἀπο-κρύψω), 1. aor. ἀπ-εκρύψα, v. a. [ἀπό, "away"; κρύπτω, "to hide"] *To hide away, conceal, etc.*

ἀποκταθῆναι, 1. aor. inf. pass. of ἀποκτείνω.

ἀποκτείνειν, 1. aor. inf. of ἀποκτείνω.

ἀπο-κτείνω, f. ἀπο-κτενῶ, (p. ἀπ-έκτενα), 1. aor. ἀπ-έκτεινα, v. a. [ἀπό, in "strengthening" force; κτείνω, "to kill," etc.] *To kill, put to death, etc.* :—ἀποκτείνωμεν (1. pers. plur. subj. used to express mutual exhortation, etc.), *let us kill, suppose we kill*; xxi. 38.—Pass.: (ἀπο-κτείνομαι), 1. aor. ἀπ-εκτάμην.

ἀποκτενοῦσι(v), 3. pers. plur. fut. ind. of ἀποκτείνω.

ἀποκτένω, late form of ἀποκτείνω; see ἀποκτείνω.

ἀποκτένων, ουσα, ον, P. pres. of ἀποκτένω; x. 28.

ἀπο-κῦλῖω, f. ἀπο-κῦλῖσω, v. a. [ἀπό, "away"; κῦλῖω, "to roll"] *To roll away.*

ἀποκαλυμένος, η, ον, P. perf. pass. of ἀπολῦω.

ἀπολίσαι, 1. aor. inf. of ἀπόλλυμι.

ἀπολίσαι, 3. pers. sing. fut. ind. of ἀπόλλυμι.

ἀπολίσῃ, 3. pers. sing. 1. aor. subj. of ἀπόλλυμι.

ἀπόληται, 3. pers. sing. 2. aor. subj. mid. of ἀπόλλυμι.

ἀπ-όλλυμι, f. ἀπο-λέσω, (p. ἀπ-ολάλεκα), 1. aor. ἀπ-ώλεσα, v. a. [ἀπό, in "intensive" force; ὀλλυμι, "to destroy"] 1. Act.: a. *To destroy utterly or entirely*.—b. *To cause the*

death of, to kill.—c. Of a reward: *To incur the loss of, fail of, lose, miss*.—d. Of life as Object: *To lose*.—2. Mid.: ἀπ-όλλυμαι, f. ἀπ-ολοῦμαι, p. ἀπ-όλωλα, 2. aor. ἀπ-ώλομην, ("To destroy one's self utterly"; hence) Of persons or things: *To perish*.

ἀπολοῦνται, 3. pers. plur. fut. mid. of ἀπόλλυμι.

ἀπο-λύω, f. ἀπο-λύσω, (p. ἀπο-λέλυκα), 1. aor. ἀπ-έλυσα, v. a. [ἀπό, "from"; λύω, "to loose"] ("To loose from" something; hence) 1. *To release, set free*.—2. *To send away, dismiss*.—3. Of husbands or wives: *To put, or send, away; to divorce*.—4. *To release from a debt, etc.; to forgive*.—Pass.: (ἀπο-λύομαι), p. ἀπο-λέλυμαι, 1. aor. ἀπ-ελύθην, 1. fut. ἀπο-λύθήσομαι.

ἀπολωλώς, υῖα, ός, P. perf. mid. of ἀπολλῶ.

(ἀπο-νίω, later ἀπο-νίπτω, f. ἀπο-νίψω, 1. aor. ἀπ-ένιψα, v. a. [ἀπό, "off or away"; νίω, "to wash"] 1. *To wash off or away*.—2. Mid.: ἀπο-νίζομαι, f. ἀπο-νίψομαι, 1. aor. ἀπ-ενιψάμην: a. *To wash off from one's self*.—b.) Without Object: *To wash one's, etc., hands*.—N.B. The word occurs only once in Gr. Test.: viz. at Matt. xxvii. 24.

(ἀπο-πνίγω, f. ἀπο-πνίξομαι

and ἀπο-πνίξω), 1. aor. ἀπ-έπνιξα, v. a. [ἀπό, in "strengthening" force; πνίγω, "to choke"] *To choke.*

ἀπο-σπᾶω -σπῶ, (f. ἀπο-σπᾶσω), 1. aor. ἀπ-έσπασα, v. a. [ἀπό, "away"; σπᾶω, "to draw"] Of a sword as Object: *To draw forth*, or *out*, from the scabbard.

ἀπο-στέλλω-ον, ἰου, n. [ἀπό, "away"; στέλλω-ις, "a putting"] ("A thing pertaining to a putting away"; hence) Of husbands and wives: *A divorce* or *divorce*.

ἀποστείλλας, ἄσα, αν, P. 1. aor. of ἀποστέλλω.

ἀπο-στέλλω, f. ἀπο-στελῶ, p. ἀπ-έσταλκα, 1. aor. ἀπ-έστειλα [ἀπό, "from"; στέλλω, "to send"] ("To send from" a person or place; hence) 1. *To send forth* on a mission, etc.; —at xxi. 34; xxii. 3 with Acc. of nearer Object, and Inf. denoting a purpose.—2. *To send away*. —Pass.: ἀπο-στέλλομαι, p. ἀπ-έσταλμαι, 2. aor. ἀπ-εστάλην.

ἀποστελῶ, fut. ind. of ἀπο-στέλλω.

ἀπόστολ-ος, ου, m. [for ἀπόστολ-ος; fr. ἀποστέλλω, "to send forth"] ("One sent forth"; hence) *An apostle*.

ἀποστρέφῃς, 2. pers. sing. 2. aor. subj. pass. of ἀπο-στρέφω.

ἀπο-στρέφω, f. ἀπο-στρέψω,

1. aor. ἀπ-έστρεψα, v. a. [ἀπό, στρέφω, "to turn"] 1. [ἀπό, "away"] a. *To turn away*.

b. Pass. in mid. force: *To turn one's self*, etc., *away*; *to turn away* from a person; v. 42.—2. [ἀπό, "back again"] ("To turn back again"; hence) a. *To return* a sum of money to those from whom it has been received; xxvii. 3.—b. Of a sword as Object: *To return to*, *put back again* into the scabbard; xxvi. 52.—Pass.: ἀπο-στρέφομαι, (f. mid. ἀπο-στρέφομαι, p. ἀπ-έστραμμαι, 1. aor. ἀπ-εστρέβην), 2. aor. ἀπ-εστράβην.

ἀπο-χωρέω -χωρῶ, (f. ἀπο-χωρήσω and ἀπο-χωρήσομαι), 1. aor. ἀπ-εχώρησα, v. n. [ἀπό, "away"; χωρέω, "to go"] *To go away*, *depart*.

ἄπ-τω, (f. ἄψω), 1. aor. ἦψα, v. a.: 1. Act.: *To fasten to*, *to join*.—2. Mid.: ἄπ-τομαι, (f. ἄψομαι), 1. aor. ἦψάμην, ("To fasten, or join, one's self" to something; hence) With Gen. [§ 112, Obs. 2]: *To take*, or *lay*, *hold of*; *to touch* [perhaps akin to Sans. root SAP, "to connect"].

ἀπόλ-εια, εἰας, f. [strengthened fr. ἀπόλ-εια; fr. ἀπόλ-λυμι, "to destroy"] 1. *Destruction*.—2. *Loss*, *waste*.

ἄρα, adv.: 1. In inferential force: a. *Then*, *so then*, *therefore*; —ἀραγε, *then indeed*,

therefore indeed.—b. *In truth, truly, after all, it seems.*—2. In questions: To mark amazement, *etc.*: *I, etc., pray you; then, in the world.*

ἀραι, 1. aor. inf. of αἶρω.

*Αράμ, m. indecl. ("Highland") *Aram*; son of Esrom, and an ancestor of Christ; i. 4.

ἀραις, 2. pers. plur. 1. aor. imperat. of αἶρω.

ἀράτω, 3. pers. sing. 1. aor. imperat. of αἶρω.

ἀργός, ἡ, ὄν, adj. [contr. fr. ἀ-εργ-ός; fr. ἀ, "negative"; obsol. ἐργ-ω, "to work"] 1. *Not working, doing nothing, idle.*—2. Of words: *Idle*, i. e. not used for God or in God's service; and so, *foolish, vain; bad, wicked.*

ἀργύριον, ἰον, n. dim. [ἀργύρ-ος, "silver"] ("Small silver"; hence, "silver-money"; hence) 1. *Money* in general.—2. *A piece of silver*, meaning the Jewish *shekel*; xxvi. 15; xxvii. 3, *etc.*

ἀργυρός, ὅρον, m. ("The white, or shining," metal) *Silver* [akin to Sans. *arjuna*, "white"; akin to root *ṛaj*, "to shine"].

ἀρέσκω, f. ἀρέσω, (p. ἀρήρεκα), 1. aor. ἤρεσα, v. n. With Dat. of person: *To be pleasing to; to please or gratify.*

ἀρεῖ, 3. pers. sing. 1. aor. subj. of αἶρω.

ἀριθέσμαι, fut. ind. pass. of αἶρω.

ἀριθῇ, 2. pers. sing. 1. aor. imperat. pass. of αἶρω.

(ἀριθμ-έω -ῶ, f. ἀριθμήσω, p. ἠρίθμηκα), 1. aor. ἠρίθμησα, v. a. [ἀριθμός, "a number"] *To number, count.*—Pass.: (ἀριθμ-έσμαι -οῦμαι), p. ἠρίθμημαι, (1. aor. ἠρίθμήθην, 1. fut. ἀριθμηθήσονται).

*Αριμαθαία, ας, f. (supposed to be formed fr. *Aram*, "Highland") *Arimathæa*; a city of Judæa, the site of which is not determined.

ἀριστερός, ὁ, ὄν, adj. *Left, on the left side.*—As Subst.: ἀριστερά (ac. χεῖρ), ἄς, f. *The left hand.*

ἄριστον, ον, n. *A morning-meal, breakfast; later, the mid-day meal.*

ἀρκ-ερός, ἐρή, ἐρόν, adj. [ἀρκ-έω, "to be sufficient"] With Dat.: *Sufficient for, enough for*;—at vi. 34 ἀρκ-ερόν, neut., is predicated of κἀκία, fem.; this mode of construction is used especially in sayings, proverbs, axioms, *etc.*;—at x. 25 ἀρκερόν is predicated of the clause *ἴνα . . . κύριος αὐτοῦ.*

(ἀρκέω -ῶ, f. ἀρκέσω), 1. aor. ἤρκεσα, v. n.: With Dat.: 1. *To suffice, or be sufficient, for.*—2. Impers. 1. aor. subj.: ἀρκέσθῃ, *There should be a sufficiency, or enough, for:—*

οὐκ ἀρκέσθ, *there should not be enough for*, xxv. 9;—where some consider ἀρκέσθ a personal verb, of which the Subject is to be supplied, viz. αὐτό = τὸ ἔλαιον.

ἀρνέομαι -οῦμαι, f. ἀρνήσομαι, 1. aor. ἠρνησάμην, v. mid.: 1. *To say "no"; to deny.*—2. With Acc. of person: *To deny a person, i. e. to assert that one does not know him.*

ἀρξάμενος, η, ον, P. 1. aor. mid. of ἄρχω.

ἄρον, 1. aor. imperat. of αἶρω. ἀρούσι, 3. pers. plur. fut. ind. of αἶρω.

ἀρπᾶγ-ή, ἡς, f. [ἀρπαγ, root of ἀρπάζω, "to plunder"] *A plundering; rapine, robbery, etc.*

ἀρπάζω, f. ἀρπάσω (and ἀρπάξω, p. ἠρπάκα), v. a.: 1. *To snatch, or pluck, away, etc.*—2. *To seize and carry off by force, etc.*

ἀρπαξ, ἄγος, adj. [for ἀρπαγ-ς; fr. ἀρπαγ, root of ἀρπάζω, "to carry off" by force] ("Carrying off by force"; hence) Of wolves: *Rapacious, ravenous, ravening.*

1. ἀ-ρ-ρῶ-στος, στον, adj. [ἀ, "negative"; ρῶ, root of ῥῶ-ννῦμι; in pass. force "to be strong," with ρ doubled] ("Not strong"; hence) *Weak in health, sick, etc.*—As Subst.: ἀρρώστος, ον, m. *A person*

weak in health, a sick person, etc.

2. ἄρρώστος, ον, m.; see 1. ἀρρώστος.

ἄρσεν, ενος; see ἄρσην.

ἄρσην, εν, adj. *Male, belonging to the male sex.*—As Subst.: ἄρσεν, ενος, n. *A male, one of the male sex.*

ἄρτι, adv. *Just now, at this moment or present time, now:*—ἀπ' ἄρτι, *from this very time, henceforth*, xxiii. 39, etc.: but at xxvi. 64 (*after now; i. e. hereafter.*

ἄρτος, ον, m.: 1. *A loaf of bread;*—Plur.: *Loaves.*—2. In collective force: *Bread.*—3. *Food, victuals:*—ἄρτον ἐσθίειν, *to eat food, i. e. to partake of food or an entertainment*, xv. 2.

ἀρχ-αῖος, αἰα, αῖον, adj. [ἀρχ-ή, "a beginning"] ("Pertaining to ἀρχή"; hence) *Ancient, former, old.*—As Subst.: ἀρχαῖοι, ων, m. plur. With art.: *Those of old time or of former days; the ancients.*

ἀρχ-ή, ἡς, f. [ἀρχ-ω, "to begin"] *A beginning, commencement.*

ἀρχ-ιερεὺς, ιερέως, m. [ἀρχ-ός, "a chief"; ιερεὺς, "a priest"] ("Chief-priest") Of the Jews: 1. *High-priest.*—2. Plur.: *The chief-priests; i. e. the heads of the 24 courses:*—οἱ ἀρχιερεῖς καὶ οἱ γραμματ-

εἰς, the chief priests and the scribes; i. e. the members of the Sanhedrim; see *συνέδριον*.

(ἀρχω, f. ἀρχῆς, p. ἡρχα, v. a. *To begin*.—Mid.) ἀρχομαι (f. ἀρχομαι), 1. aor. ἡρξάμην, *To begin as one's own especial act or for one's self*.

ἀρχ-ων, οντος, m. [ἀρχ-ων, "ruling"; P. pres. of ἀρχ-ω, "to rule," used as subst.] ("One ruling"; hence) *A ruler, chief*, etc.:—ὁ ἀρχων τῶν δαιμονίων (ix. 34) = Βεελζεβοῦβ; cf. xii. 24.

*Ἀσά, m. indecl. ("Healer or Physician") *Asa*; son of Abia (Abijah), king of Judah, and an ancestor of Joseph the husband of the Virgin Mary; i. 7. Asa succeeded to the throne B.C. 955 or 956, "and died in the one and fortieth year of his reign"; 2 Chron. xvi. 13.

ἀ-σβε-στος, στον, adj. [ἀ, "negative"; σβε, root of σβέ-ννμι, "to extinguish"] *Not to be extinguished, unquenchable*.

ἀσθεν-εια, ειας, f. [ἀσθεν-ης, "weak"] ("The state, or condition, of the ἀσθενής"; hence) 1. *Weakness, infirmity*.—2. *An infirmity, a sickness, etc.*

ἀσθεν-έω -ω, 1. aor. ἡσθένησα, v. n. [ἀσθεν-ης, "without strength, weak"] ("To be ἀσθενής"; hence) *To be in*

weak, or ill, health; to be sick, etc.

ἀ-σθεν-ής, ές, adj. [ἀ, "not"; σθέν-ος, "strength"] ("Without σθένος"; hence) 1. *Weak, infirm*.—2. *Sick, diseased*.

ἀσθενῶν, οὔσα, οὖν, contr. P. pres. of ἀσθενέω.—As Subst. m.: *A sick person*.

ἀσκάς, οῦ, m. ("A leathern bag," mostly made of goat-skin; hence, as used for wine) *A wine-skin*:—in English Version translated "bottle."

ἀσπάζομαι, (f. ἀσπάζομαι), 1. aor. ἡσπασάμην, v. n. *To salute by words*.

ἀσπασ-μός, μού, m. [for ἀσπασ-μός; fr. ἀσπάζομαι (= ἀσπάζ-σομαι), "to salute"] *A saluting, salutation, greeting*.

ἀσπράξ-ιον, ον, n. [Gr. form of Latin assarius, an old form of us] *An as*; a Roman coin worth somewhat more than 3 farthings English;—at x. 29 ἀσπράξιον is the "Gen. of price."

ἀ-στῆρ, στέρος, m. ("A strewer"; hence) *A star*, as a strewer of light [ἀ, prefix; Sans. root STREI, "to strew"].

ἀσπράκ-η, ἥς, f. *A flash of lightning, lightning*.

ἀ-σύνητος, σύνετος, adj. [ἀ, "negative"; σύνετός, "understanding, intelligent"] ("Not σύνετός"; hence) *Devoid of understanding or intelligence; unwise, ignorant, foolish*.

(ἀσφαλ-ίζω, v. a. [ἀσφαλ-ής, "safe"] 1. *To make safe, sure, or secure*.—2. Mid.: (ἀσφαλ-ίζομαι, f. ἀσφαλ-ίζομαι and ἀσφαλ-ισθῆναι), 1. aor. ἡσφαλ-ισάμην, *To make safe, etc., by one's own especial act or on one's own behalf*.—3. Pass.: (ἀσφαλ-ίζομαι, p. ἡσφαλ-ισμαι), 1. aor. ἡσφαλ-ισθην, *To be made sure, etc.*

ἀσφαλίσασθε, 2. pers. plur. 1. aor. imperat. mid. of ἀσφαλ-ίζω.

ἀσφαλίσθηναι, 1. aor. inf. pass. of ἀσφαλίζω.

ἄ-τιμ-ος, ον, adj. [d, "negative"; τιμ-ή, "honour"] ("Not having τιμή"; hence) *Without honour, unhonoured, dis-honoured*.

αὐλ-έω -ῶ, (f. αὐλήσω), 1. aor. ἤβλησα, v. n. [αὐλ-ός, "a flute or pipe"] *To play on a flute or pipe; to pipe*.

αὐ-λή, λῆς, f. ("A court-yard"; hence, "a dwelling-place" surrounding the court-yard; hence, "a dwelling or abode" in general; hence) *A palace, etc.* [either fr. ἄ-ω, "to blow," fr. Sans. root vā; or akin to Sans. root vās, "to dwell"].

αὐλη-τής, τοῦ, m. [for αὐλε-τής; fr. αὐλέ-ω, "to play on the flute," etc.] *A flute-player; translated "minstrel" at ix. 23. At Jewish funerals flute-players were employed as pro-*

fessional mourners, and their representatives exist, to this day, in great numbers in the cities of the East.

αὐλ-ίζομαι, (f. αὐλίσσμαι and αὐλίσθμαι), 1. aor. ἠύλ-ισάμην, 1. aor. pass. in mid. force, ἠύλίσθην, v. mid. [αὐλ-ή, "a court-yard"] ("To lie, or be, in a court-yard"; hence) *To lodge, take up one's abode*.

αὐξ-άνω, (f. αὐξήσω, p. ἠύξ-ηκα), v. n. and a.: 1. Neut.: *To grow, grow up, increase*.—2. Act.: *To make large, increase*.—3. Pass.: αὐξ-άν-μαι, (p. ἠύξ-ημαι), 1. aor. ἠύξ-ήθην, (1. fut. αὐξ-ηθήσομαι) = no. 1 [akin to Sans. root VAKSH, "to grow"].

αὔριον, adv. *To-morrow*.—As Subst.: ἡ αὔριον (sc. ἡμέρα, "day") *The morrow, the next day*.

αὐ-τός, τή, τό, pron. adj.: 1. *Self, very*.—As Subst.: Of all persons: αὐτός, οὗ, m. *I myself, you yourself, he himself, etc.*—2. With article prefixed, in all genders and cases: *The same*.—As Subst.: τὸ αὐτό, *the same thing*.—3. As simple pron. of 3rd person: *He, she, it, they, etc.* [akin to a pron. av, preserved in the Zend language].

1. αὐτοῦ, masc. and neut. gen. sing. of αὐτός.

2. αὐτοῦ, ἦς, οὗ, etc.; see εἰαυτοῦ

ἀφ-αἰρέω -αἰρῶ, f. ἀφ-αἰρ-ήσω, (p. ἀφ-ήρηκα), 2. aor. ἀφ-εἶλον, v. a. [ἀφ' (see ἀπό), "away"; αἰρῶ, "to take"]
 1. *To take away.*—2. *To take or cut off by a blow, etc.*

ἀφάν-ιζω, f. ἀφάν-ισω and ἀφάν-ιῶ, p. ἡφάν-ίκα, v. a. and n. [ἀφάν-ής, "unseen"] ("To make ἀφάν-ής"; hence, "to hide from sight, conceal"; hence)
 1. Act: Of the face as Object, and with accessory notion of hypocritical sadness: *To disfigure, disguise, put a gloomy look on.*—2. Neut.: *To destroy utterly, consume, waste, corrupt.*

ἀφ-εἶρ-ών, ὄνος, m. [ἀπ-ό, "away from"; εἶρ-α, "a seat"] ("That which has a seat away, or apart, from" the house or other rooms of a house; hence) *A closet, privy.*

ἀφεῖλον, 2. aor. ind. of ἀφαιρέω.

ἀφείς, εἶσα, ἐν, P. 2. aor. of ἀφήμι.

ἀφες, 2. pers. sing. 2. aor. imperat. of ἀφήμι.

ἀφ-ε-σις, σεις, f. [for ἀφ-ι-σις; fr. ἀφί-νμι (= ἀπ-ό, "from"; ἵ, root of ἵ-νμι, "to cause to go, to send"), "to send away"] ("A sending away"; hence) *Remission, pardon, forgiveness.*

ἀφετε, 2. pers. plur. 2. aor. imperat. of ἀφήμι.

ἀφέννται, for ἀφεῖνται, 3.

pers. plur. perf. ind. pass. of ἀφήμι.

ἀφήκα, 1. aor. ind. of ἀφήμι.

ἀφήσω, fut. ind. of ἀφήμι.

ἀφήτε, 2. pers. plur. 2. aor. subj. of ἀφήμι.

ἀφίμεν, 1. pers. plur. pres. ind. of ἀφήμι.

ἀφίεναι, pres. inf. of ἀφήμι.

ἀφίεται, 3. pers. sing. pres. ind. pass. of ἀφήμι.

ἀφίετε, 2. pers. plur. pres. ind. of ἀφήμι.

ἀφ-ἵημι, f. ἀφ-ήσω, (p. ἀφ-εῖκα), 1. aor. ἀφ-ῆκα, 2. aor. ἀφ-ῆν, v. a. [ἀφ' (see ἀπό), "from, away"; ἵημι, "to send"] 1. ("To send from" one; hence) *To send forth.*—

2. a. *To send away, dismiss, etc.*—b. *To pass by or over; to make no account of, neglect, transgress, etc.*—c. (a) *To forgive, remit, pardon, etc.*, sin, an injury, debt, etc.—(b) Impersonal Pass.: **ἀφεθήσεται**, *It shall be forgiven, i. e. forgiveness shall be granted.*—d. From the idea of "giving up, yielding," etc., connected with "sending away": *To allow, suffer, permit, etc.*;—at iii. 15 without nearer Object;—at vii. 4; xxvii. 49 folld. by simple subj.—3. (In reflexive force: "To send one's self away from" something; hence)

a. *To leave, forsake, abandon.*—b. *To leave, let remain.*—c.

To leave behind.—*d.* *To leave alone or unmolested.*—*Pass.*: ἀφ-ίμαι, p. ἀφ-έμαι, 1. aor. (ἀφ-είθην, and) ἀφ-έθην, 1. fut. ἀφ-έθισομαι.

ἀφορῆς, ἀφοριούσι, 3. pers. sing. and plur. fut. ind. of ἀφορίζω.

ἀφ-ορίζω, f. (ἀφ-ορίζω and) ἀφ-ορίω, 1. aor. ἀφ-ώρισα, v. a. [ἀφ' (see δῶδ), "from"; ορίζω, "to bound"; hence, "to divide as a boundary"; hence] *To separate.*

*Ἀχάϊ, m. indecl. ("Seizer or Possessor") *Achaz* or *Ahaz*; son of Jotham king of Judah, and an ancestor of Joseph the husband of the Virgin Mary; i. 9. He succeeded his father on the throne according to some accounts B.C. 744, according to others B.C. 748, and died after a reign of sixteen years; cf. 2 Kings xvi. 1; 2 Chron. xxviii. 1.

*Ἀχείμ, m. indecl. *Achim* (a shortened form of Jehoiachin, "the Lord will establish"); son of Sadok, and an ancestor of Joseph the husband of the Virgin Mary; i. 14.

ἀχθήσομαι, 1. fut. ind. pass. of ἄγω.

ἀ-χρεῖ-ος, ον, adj. [ἀ, "not"; χρεῖ-α, "nec, advantage"] ("Not having χρεῖα"; hence) *Useless, of no advantage, unprofitable*.

ἄχρι, adv. Of time: With Gen.: *Until, up to*;—at xxiv. 38 ἄχρι ἧς ἡμέρας = ἄχρι ἐκείνης ἡμέρας, ἐν ᾗ.

ἄχϋρον, ον, n. *Chaff*.—

*Βάβυλῶν, ὄνος, f. ("Confusion") *Babylon*, more anciently *Babel*: a. The chief city of Babylonia, a country of Asia; cf. Gen. x. 10; xi. 9.—b. The country, or kingdom, of Babylon.

βάθ-ος, εος ονς, n. [βαθ-ύς, "deep"] ("The state, etc., of the βαθύς"; hence) *Depth*.

βάλε, 2. aor. imperat. of βάλλω.

βάλλειν, 2. aor. inf. of βάλλω.

βάλητε, 2. pers. plur. 2. aor. subj. of βάλλω.

βάλ-λω, (f. βάλλω), p. βέ-βληκα, 2. aor. ἔβαλον, v. a. ("To cause to fall"; hence) 1. *To put, place, lay*.—2. *To throw, cast*.—3. *To bring, etc.*; x. 34.—4. *To put, place, lay on a couch, etc.*; viii. 14.—*Pass.*: βάλ-λομαι, p. βέ-βλημαι, pluperf. ἔβεβλημην, 1. aor. ἐβλήθην, 1. f. βληθήσομαι [akin to Sans. root GAL, "to fall," in causative force].

βάλοῦσι(ν), 3. pers. plur. fut. ind. of βάλλω.

βᾶλών, οὔσα, ὄν, P. 2. aor. of βάλλω.

βαπτ-ίζω, f. βαπτίω, p. βε-βάπτισα, 1. aor. ἐβαπτίσα, v. a.

[akin to βάπτ-ω, "to dip in water"] ("To dip in water"; hence) *To baptise* a person.—Pass.: βαπτίζομαι, p. βεβαπτισμαι, 1. aor. ἐβαπτίσθην, 1. f. βαπτισθήσομαι.

βαπτισθεῖς, εἶσα, ἐν, P. 1. aor. pass. of βαπτίζω.

βαπτισθῆναι, 1. nor. inf. pass. of βαπτίζω.

βάπτισ-μα, μάτος, n. [for βάπτιδ-μα; fr. βαπτίζω (= βαπτιδ-σω, "to baptize")] ("The baptizing thing"; hence) *Baptism*.

βαπτισ-τής, τοῦ, m. [for βαπτιδ-τής; fr. βαπτίζω (= βαπτιδ-σω), "to baptize"] ("A doer of baptizing"; hence) *Baptist*, as a designation of John the son of Zacharias.

*βάπ, m. indecl. *Son*.

*Βαραββᾶς, ου, m. ("Son of Abba," or of a "Father") *Barabbas*; a Jewish prisoner condemned to death for insurrection and murder, whose liberation was demanded by the people of Jerusalem at the feast of the Passover, in the place of Christ.

*Βαραχίας, ου, m. *Barachias*; see Zacharias.

(βᾶρ-έω -ω, f. βαρήσω, p. βεβάρηκα, v. a. [βαρ-ύς, "heavy"]) ("To make *βαρύς*"; hence) *To make heavy, weigh down, oppress*.—Pass.: βαρύνομαι -οῦμαι, p. βεβάρημαι, 1. aor. ἐβαρήθην: Of the eyes:

To be made heavy, to be heavy, to be weighed down or oppressed with sleep.

βαρ-έως, adv. [id.] ("After the manner of the *βαρύς*"; hence) *Heavily*, whether actually or figuratively:—βαρέως ἀκούειν, *to hear heavily*, i. e. *to be dull of hearing*, or *to hear with disgust*, in which last meaning the words occur in Xenophon, Anab. 2, 1, 9.

*Βαρθολομαῖος, ου, m. ("Son of Tolmai") *Bartholomew*; one of the twelve Apostles. He is said to have preached the Gospel in India.

βᾶρος, εος ους, n. [akin to βαρύς] *Weight, burden, load*;—at xx. 12 in figurative sense.

βᾶρ-ύς, εἷς, ὅ, adj. *Heavy, weighty*, whether actually or figuratively. ~~See~~ Comp.: βᾶρ-ύτερος; (Sup.: βᾶρ-υτάτος) [akin to Sans. *gur-u*, originally *gar-u*, "heavy"].

βᾶρ-ύτερος, α, ου, comp. adj.; see βᾶρύς.—As Subst.: βᾶρ-ύτερα, ου, n. plur. *Weightier things or matters*.

βᾶρ-ύ-τιμ-ος, ου, adj. [βαρ-ύς, "heavy"; (v) connecting vowel; τίμ-ῃ, "price or value"] ("Of a heavy price or value"; hence) *Very precious, valuable, or costly*.

βᾶσαν-ίς, (f. βᾶσανίω), 1. nor. ἐβᾶσανίσα, v. a. [βᾶσαν-ος, "a touch-stone"] ("To

apply the βάσανος to" a thing; hence, "to put to the test"; hence, "to examine (persons) closely"; hence, "to examine by torture"; hence) 1. *To torture, torment, rack.*—2. *To distress greatly, to bring into great trouble, etc.*—3. Of a vessel, instead of the persons in it: *To bring into great distress or peril.*—Pass.: βάσαν-ιζομαι, (p. βεβάσαν-ισμαι), 1. aor. ἐβάσανισθην.

βάσανισ-τής, τοῦ, m. [for βασανιδ-τής; fr. βασανίζω (= βασανίδ-σω), "to examine by torture"] 1. *One who examines by torture; a torturer, tormentor.*—2. In a milder sense: *A keeper of a prison, a gaoler.*

βάσανος, ου, m. ("A touchstone"; hence, "a trial, or inquiry, by torture"; hence) *Torture, torment.*

βασιλ-εῖα, εἰας, f. [βασιλ-εύω, "to be a king, to reign"] ("A reigning"; hence) *A kingdom.*

βασιλεύς, ἑως, m. *A king.*

βασιλ-εύω, f. βασιλεύσω, 1. aor. ἐβάσιλευσα, v. n. [βάσιλ-εύς, "a king"] *To be a king; to rule, reign.*

βασιλ-ισσα, ἰσσης, f. [id.] *A queen*:—*Βασίλισσα νότου, the queen of the South, i. e. the queen of Sheba, or of Southern Arabia; see 1 Kings 1.*

βαστάζω, f. βαστάσω, 1. aor. ἐβάστασα, v. a. *To carry, bear, whether actually or figuratively.*

(βαττ-ο-λογ-έω -ῶ), 1. aor. ἐβαττολόγησα, v. n. [βάττ-ος, a word formed fr. the sound βατ, and used to denote "a stammerer"; (υ) connecting vowel; λόγ-ος, "a word"] ("To use words like a βάρτος"; hence, "to speak stammeringly"; hence) *To say the same thing over and over again; to use vain or useless repetitions.*

βαττολογήσῃτε, 2. pers. plur. 1. aor. subj. of βαττολογέω.

βδέλυγ-μα, μάτος, n. [βδε-λνγ, a verbal root of βδελύσσω, "to make loathsome"; in mid., "to feel disgust at, detest, abominate"] ("That at which disgust is felt," etc.; hence) *An abomination, an abominable thing*:—τὸ βδέλυγμα τῆς ἐρημώσεως, *the abomination, or abominable thing, of the desolation*, is probably the heathen Roman army, which, under Titus, captured and plundered Jerusalem, and destroyed the Temple.

βεβάρημένος, η, ου, P. perf. pass. of βάρω.

βεβηλ-έω -ῶ, 1. aor. ἐβεβήλωσα, v. a. [βέβηλ-ος, "unhallowed, profane"] *To make unhallowed; to profane, desecrate.*

βέβλημαι, perf. ind. pass. of βάλλω.

βεβλημένος, η, ον, P. perf. pass. of βάλλω.

*Βεελζεβούβ, m. indecl. ("Lord of Flies") *Beelzebub*; the name of a god worshipped by the Philistines; see 2 Kings i. 2. In the Gr. Test. used as the name of the prince of the evil spirits, the same as Satan.

*Βεελζεβούλ, m. indecl. ("Lord of Dung") = Βεελζεβούβ; the change of the last member of the word imparts to the name a meaning expressive of contempt for the Philistine God, and perhaps alluding to the connexion between flies and dung or putrid matter of any kind; see Βεελζεβούβ.

*Βηθανία, ας, f. (acc. to some, "The House of dates"; acc. to others, "The House of ships") *Bethany* (now *El-Azariéh*, "The Village of Lazarus"); a village something less than two miles from Jerusalem, at the E. foot of the Mount of Olives, more especially remarkable as the scene of the raising of Lazarus.

*Βηθλεέμ, f. indecl. ("House of Bread") *Bethlehem*; originally called Ephrath or Ephratah (now *Beit Lahm*); a city in the land of the tribe of Judah, the birth-place of David, and subsequently of

the Saviour Jesus Christ. It was here that the leading events mentioned in the book of Ruth took place.

*Βηθσαϊδά, n. indecl. ("The House of provisions or food"; — or, "The House of the chase" = "of fishing") *Bethsaida*; a town of Galilee, on the W. shore of the Sea of Tiberias. Its inhabitants were mainly fishermen.

*Βηθηόλη, n. indecl. ("The House of unripe figs") *Bethphägë*; a place on Mount Olivet, between Bethany and Jerusalem.

βῆ-μα, μάτος, n. [βαίω, in the force of "to mount," through root βη] ("That which is mounted"; hence) Of a magistrate, etc.: *A tribunal, judgment-seat*, etc.

(βί-αζω, v. a. [βί-α, "force"] *To force, constrain, compel*). — Pass.: βί-αζομαι, (p. βιβιασμαι, 1. aor. ἐβιδόσθην, 1. fut. βιασθήσομαι), *To be forced, to suffer violence*.

βίασ-τής, τοῦ, m. [for βιαδ-τής; fr. βιάζω (= βιάδ-σω), "to force"] ("One who forces"; hence) *A mighty, strong, or powerful person*.

βίβλ-ιον, του, n. dim. [βίβλος, "a book"] ("A little book"; hence) *A scroll of writing; a writing, document*, etc.

βίβλος, ου, f. ("The inner

bark of the papyrus"; hence, "paper" made of the inner bark of the papyrus; hence) *A book*, etc.:—βίβλος γενέσεως, *a birth-book*, i. e. a family-roll or pedigree.

βλαστ-ἄνω, (f. βλαστήσω, p. βεβλάστηκα), 1. aor. ἐβλάστησα, v. n. Of plants, seeds, etc.: *To grow up*, *to sprout* or *burst forth*, *to bud* [akin to Sans. root *VRIDH*, "to grow"].

βλασφημ-έω -ῶ, (f. βλασφήμησώ, p. βεβλασφήμηκα), 1. aor. ἐβλασφήμησα, v. a. and n. [βλάσφημ-ος, "speaking profanely"] 1. Act.: *To speak profanely of or about*; *to blaspheme*.—2. Neut.: *To speak profanely or blasphemously*; *to blaspheme*.

βλασφημ-ία, ἰας, f. [βλασφημ-έω, "to blaspheme"] *A blaspheming, blasphemy*;—at xii. 31 with Objective Gen.;—at xxvi. 65 with Subjective Gen.

βλέπω, f. βλέψω, (p. βέβλεφα), v. a. and n.: 1. Act.: a. *To see* or *behold* an object.—b. *To look on* or *at*.—2. Neut.: a. *To possess the faculty of sight, to see*.—b. Imperat. pres. plur.: βλέπετε, *See*, i. e. *take heed, beware*; xxiv. 4.

βλέπων, ονσα, ον, P. pres. of βλέπω.

βληθείς, εἶσα, ἐν, P. 1. aor. pass. of βάλλω.

βληθεῖ, 3. pers. sing. 1. aor. subj. pass. of βάλλω.

βληθήναι, 1. aor. inf. pass. of βάλλω.

βληθήσομαι, 1. fut. ind. pass. of βάλλω.

βλήθητι, 2. pers. sing. 1. aor. imperat. pass. of βάλλω.

βο-άω -ῶ, (f. βοήσω, p. βεβόηκα), 1. aor. ἐβόησα, v. n. *To cry*, or *call out* [akin to Sans. root *HVE*, "to call"].

βοηθ-έω -ῶ, (f. βοηθήσω, p. βεβοήθηκα), 1. aor. ἐβοήθησα, v. n. [βοηθ-ός, "an aider"] ("To be a *βοηθός*"; hence) With Dat.: *To aid, assist, help, succour*, a person.

βόθρυος, ου, m. *A hole dug in the ground, a pit*.

*Βοός, m. indecl. (prps. "Firmness") *Booz* (called in Old Test. "Boaz"); a son of Salmon by Rahab (cf. Joshua, vi. 25), the husband of Ruth (Ruth iv., etc.), and an ancestor of Joseph, the husband of the Virgin Mary; i. 5.

βό-σκω, (f. βοσκήσω), v. a. ("To nourish"; hence) 1. Act.: Of animals as Object: *To drive to pasture, feed, tend*.—2. Mid.: βόσκομαι, ("To nourish one's self"; hence) Of animals as Subject: *To feed, graze* [akin to Sans. root *PĀ*, "to nourish"].

βούλ-ομαι, f. βουλήσομαι, p. βεβούλημαι, 1. aor. ἐβουλήθη and ἡβουλήθη, v. mid.

To *will, wish, desire* [root βουλ (= βολ), akin to Sans. root वृ, "to choose"].

βρέχω, (f. βρέξω), 1. aor. ἔβρεξα, v. a. : 1. To rain, pour down as rain.—2. Impers. : βρέχει, It rains, i. e. the rain falls [akin to Sans. root वृश्, "to rain"].

βροχ-ή, ἡς, f. [for βρεχ-ή; fr. βρέχ-ω, "to rain"] Rain.

βρυγ-μός, μου, m. [for βρυκ-μός; fr. βρύκ-ω, "to gnash" the teeth] A gnashing of the teeth.

βρῶ-μα, μᾶτος, n. [βρω, root of βι-βρώ-σκω, "to eat"] ("That which is eaten"; hence) Food;—at xiv. 15 in plur.

βρῶ-σις, σεως, f. [id.] ("An eating"; hence) Rust, corrosion, as eating away metals, etc.

γαλήνη, ης, f. Stillness of the ocean; a calm.

*Γαλιλαία, ας, f. Galilee; the extreme N. part of the Holy Land, on the confines of Phœnicia and Coelē-Syria, divided into Lower and Upper Galilee. It seems to have been originally that district in the tribe of Naphtali, which contained the twenty cities (standing round Kedesh as a supposed centre) given by Solomon to Hiram, king of

Tyre:—ἡ θάλασσα τῆς Γαλιλαίας, the sea of Galilee, a great inland sea or lake in the N. of the Holy Land; see also Γεννησάρητ.—Hence, Γαλιλαῖος (for Γαλιλαῖ-ος), α, ον, adj. Of, or belonging to, Galilee; Galilean.—As Subst. : Γαλιλαῖος, ον, m. A man of Galilee; a Galilean ["a circle or circuit"; the term Ἐρετὴ ἡαῖδι, "Land of the circle or circuit," being that which is employed to denote this district at 1 Kings ix. 11, where the transfer of it to Hiram is mentioned].

Γαλιλαῖος, α, ον, Γαλιλαῖος, ον; see Γαλιλαία.

γάμ-έω, -ῶ, f. γάμῃσω, p. γαμήσω, 1. aor. ἐγάμησα and ἔγημα, v. a. Of a man as Subject: To marry a woman [akin to Sans. root जाम, an old form of gam, "to tame"; and, in some combinations, "to marry"].

γάμ-ος, ον, m. [γαμ-έω, "to marry"] 1. A marriage, a wedding.—2. A marriage-feast, wedding-feast.

γάρ (usually the second word in a clause; but at ii. 6, in the third place), conj. : 1. For.—2. In fact, indeed.

γαστήρ, τέρος τρός, f. ("The belly"; also) The womb:—ἐν γαστρὶ ἔχειν, (to hold in the womb; i. e.) to be pregnant, or with child [akin to Sans.

gathara, "the belly, the womb"].

ye, enclitic particle: *At least, indeed, at any rate* [probably akin to Sans. *gha* or *ghā*, an old pronominal base].

γέγονα, perf. ind. of *γίνομαι*.

*Γέεννα, *ns*, f. *Gehenna* [changed from Hebr. *Gé Hinnóm*, "The Valley of Hinnom," lying on the western and southern sides of Jerusalem. It was here that the Israelites, when they fell into idolatry, offered their children as burnt sacrifices to Moloch, or Molech, the god of the Ammonites; 2 Kings xvi. 3; 2 Chron. xxxiii. 6, *etc.* When Josiah had put an end to this idolatrous practice (2 Kings xxiii. 10), the carcasses of animals and malefactors were thrown into this valley, and unclean things of every kind were burnt in it. Hence] *The place of eternal punishment; hell.*

*Γεθσημάρη, *n*. indecl. ("Oil-press or Oil-vat") *Gethsemane*; the name of a country-house or estate near the Mount of Olives.

γέμω (only found in pres. and imperf.), *v. n.* *To be full; to be filled*;—at xxiii. 27 folld. by Gen.;—at xxiii. 25 folld. by *ἐκ* with Gen.

γεν-εἶς, *ēs*, f. [*γεν*, root of *γίνομαι*: Of persons, "to be

born"] ("A being born, birth"; hence) 1. Sing.: *A generation*; i. e. the persons living at a certain time.—2. Plur.: *Generations*; i. e. steps, or successions, in genealogical descent; i. 17.

γενέσθαι, 2. aor. inf. of *γίνομαι*.

γενέσθαι, *ov*; see *γενέσιος*.

(*γενέ-σιος*, *ion*, adj. [*γενέ-σις*, "birth"] *Of, or belonging to, one's birth; natal*.—As Subst. :) *γενέσθαι*, *ov*, *n*. plur. ("A birth-day feast"; hence) *A birth-day*.

γέν-εσις, *έσσεως*, f. [*γεν*, root of *γίνομαι*, "to be born"] ("A being born"; hence) *Birth*.

γενηθήτω, 3. pers. sing. 1. aor. imperat. pass. of *γίνομαι*.

γενήσομαι, fut. ind. of *γίνομαι*.

γεν-ν-άω -*ῶ*, f. *γεννήσω*, p. *γεγέννηκα*, 1. aor. *ἐγέννησα*, v. a. [root *γεν* (see *γενεῖν*) with *ν* doubled] ("To cause to be born"; hence) 1. Act.: a. Of a father: *To engender, beget*.—b. Of a mother: *To bear, bring forth*.—2. Pass.: *γεν-ν-άομαι* -*ῶμαι*, p. *γεγέννημαι*, 1. aor. *ἐγεννήθην*: Of a child: *To be born*.

γεννη-μα, *μάρος*, *n*. [for *γεννᾶ-μα*; fr. *γεννᾶ-ω*, "to bring forth"] ("That which is brought forth"; hence) 1. *Offspring, child*;—at iii. 7;

xii. 34; xxiii. 33 applied to the young of vipers.—2. Of the vine: *Produce, fruit*.

*Γεννησαῖρ, n. indecl. (prps. "Harplike") *Gennesaret* (a corruption of Hebrew *Chinnereth* or *Cinneroth*; see Num. xxxiv. 11; Josh. xiii. 27; xi. 2); an extensive district of country on the borders of the lake of Tiberias, which was also called the sea of Galilee, and the lake of Gennesaret. The modern name of this sea is Bahr-al-Tabarieh.

γεννῆ-τός, τή, τόν, adj. [for γεννα-τός; fr. γεννά-ω, "to bear, bring forth"; see γεννάω, no. 1. b.] With Gen.: *Brought forth by, born of*.

γενόμενος, η, ον, P. 2. aor. of γίνομαι.

γίνωμαι, 2. aor. subj. of γίνομαι.

Γεργεσ-ηνοί, ὧν, m. plur. [Γέργεσ-α, "Gergesa," supposed to have been a town on the E. side of the Lake of Galilee, within the district or territory of Gadāra] *The people of Gergesa; the Gergesenes*; viii. 28.—N.B. The reading Γεργεσηνῶν at the above-named place is generally held to have crept into the Text in the place of Γαδαρηνῶν or Γερασσηνῶν:—Gadāra was a large and strongly fortified city on the E. side of the Lake of Gennesaret; and Gerāsa

was a celebrated city on the E. borders of Persen, amongst the mountains of Gilead, and about twenty miles E. of the Jordan. As to the origin of Gergesa, it is seemingly connected with Hebrew *Girgash* (= prob. "clay soil"), a region of Canaan. In Gen. x. 16 mention is made of "the Gergashite."

(γεύ-ω, f. γεύσω), 1. aor. ἔγευσα, v. a.: 1. Act.: *To give a taste of*.—2. Mid.: γεύομαι, f. γεύσομαι, 1. aor. ἐγευσάμην, (p. pass. in mid. force, γέγευμαι), v. mid. ("To give one's self a taste of"; i. e.) With Gen.: *To taste something*:—γεύεσθαι θανάτου, *to taste death*; i. e. *to experience death, to die*;—at xxvii. 34 supply αὐτοῦ (= δέους μετὰ χολῆς μεμιγμένον) after γευσάμενος [akin to Sans. root *JUSH*, "to enjoy"].

γε-ωργ-ός, ός, adj. [for γε-εργ-ός; fr. γέ-α (= γῆ), "the earth, soil"; obsol. ἐργ-ω, "to work"] ("Working the earth or soil"; hence) *Tilling, or cultivating, the ground*.—As Subst.: γεωργός, οὔ, m. *One who tills the soil, etc.; a tiller of the ground, a husbandman*.

γῆ, γῆς, f.: 1. *Earth*, as opp. to "heaven."—2. *Land*, as opp. to sea.—3. *A land, country*.—4. *The ground*.—5. *Soil, or earth*, in which seeds,

etc., are sown.—6. *Earth*, for “persons living on the earth”; v. 18.

γίνεσθε, 2. pers. plur. pres. imperat. of γίνομαι; vi. 16.

γίνομαι, γίγνομαι, f. γενήσμαι, p. γέγονα, 2. aor. ἐγενόμην; also in pass. forms, p. γεγένημαι, 1. aor. ἐγενήθην, (1. fut. γενηθήσομαι), v. mid. (“To come into being”; hence, “to be born”; hence) 1. Of persons: *To be made, formed, or created*.—2. a. *To happen, come to pass, take place, occur*.

—b. Impers.: ἐγένετο, *It came to pass, etc.*; it befell or happened.—3. Of time: *To arrive, be present, have come*.—4. With predicate: *To be, or become, something*.—5. Like εἶμι, *To be*.—With εἰς, “for”: *To be for something*; i. e. *to be made*; xxi. 42.—N.B. In the Gr. Test. γίνομαι is never used with a follg. part. in the place of a finite verb: εἶμι alone is thus employed; see εἶμι [reduplicated, and changed, from root γεν, akin to Sans. root JAN, in intransitive force, “to be born”; also, “to become, take place”].

γι-νώ-σκω, γι-γνώ-σκω, f. (γνώσκω), γνώσσομαι, p. ἔγνωκα, 2. aor. ἔγνω, (imperat. γνώθι, subj. γνώ, γνώς, γνώ, opt. γνῶιην, inf. γινῶναι, part. γνούς), v. a.: 1. Act.: a. *To perceive, mark, observe, understand, learn*.—

b. In past tenses: (“To have perceived,” *etc.*; hence) *To know*.—c. *To know* carnally.

—2. Pass.: γι-νώ-σκομαι, γι-γνώ-σκομαι, p. ἔγνωσμαι, 1. aor. ἐγνώσθην, 1. fut. γνωσθήσομαι, *To be made known, to become known*; x. 26 [root γνω, akin to Sans. root ज्ञा, “to know”; cf. Lat. no-sco (old form gn-sco), Eng. “know”].

γνούς, γνούσα, γνόν, P. 2. aor. of γινώσκω.

γινῶναι, 2. aor. inf. of γινώσκω.

γνωσθήσομαι, fut. ind. pass. of γινώσκω.

γνώτω, 3. pers. sing. 2. aor. imperat. of γινώσκω.

γογγ-ύζω, (f. γογγύσω), 1. aor. ἐγόγγυσα, v. n. *To mutter, murmur* [akin to Sans. root गुञ्ज, “to buzz”].

*Γολγοθᾶ, n. indecl. (“A skull”) *Golgotha*; a place near Jerusalem, where criminals were put to death, and in which their bones were permitted to lie unburied.

*Γόμορρα, ων, n. plur. (prob. “submersion”) *Gomorrha*; one of the cities of the plain destroyed for their wickedness, and on the site of which is the Dead Sea; see Gen. xix. 24.

γόνᾶτα, acc. plur. of γόνυ.

γον-εύς, έως, m. [γον-άω (= γεννάω), “to beget”] (“A begetter”; hence, “a father”; hence) Plur.: *Parents*.

γόνα, ἄτος (Dat. Plur. γόνασι),
n. *A knee*:—γόνατα τιθέναι,
(to place, i. e.) to bend the knee
in token of homage [akin to
Sans. *jānu*, "a knee"].

γονυπετ-έω -ῶ, 1. aor.
ἐγονυπέτησα, v. a. [γονυπετ-ής,
"falling on the knees"] To
fall on the knees to or before.

γονυπετήσας, ἄσα, αν, P.
1. aor. of γονυπετέω.

γονυπετών, οἷσα, οὖν, contr.
part. pres. of γονυπετέω.

γραμμᾶτ-εύς, έως, m. [γράμ-
μα, γράμματ-ος, "a written
character, a letter"] ("He
who attends to γράμμα";
hence, "a writer or copyist";
hence) Among the Jews after
the return from the captivity:
1. *A scribe*; i. e. one whose
office it was to expound the
Law as well as to transcribe it.
—2. Plur.: In connexion with
δοχιρεῖς or πρεσβύτεροι, *The
Scribes*, who were members of
the Sanhedrim.

γράφ-ή, ἥς, f. [γράφ-ω, "to
write"] ("That which is writ-
ten"; hence) Sing. and Plur.:
With definite article: *The
Scripture* or *Scriptures*; i. e.
the inspired writings.—In St.
Matthew's Gospel found only
in plur.

γράφω, f. γράψω, p. γέγραφα,
1. aor. ἔγραψα, v. a.: 1. To
write.—2. Impers. perf. ind.
pass.: γέγραπται, *It is written*
in the Scriptures.—Pass.:

γράφομαι, p. γέγραμμαι, (1.
aor. ἐγράφην), 2. aor. ἐγράψ-
ην.

γρηγορ-έω -ῶ, 1. aor. ἐ-
γρηγόρησα, v. n. [late pres.
fr. ἐ-γρήγορ-α, perf. of ἐγείρω,
"to rouse"] ("To rouse one's
self"; hence) 1. To watch, to
be watchful.—2. Mentally: To
watch, to be vigilant.

γρηγορήσαι, 1. aor. inf. of
γρηγορέω.

γυμνός, ἡ, ὄν, adj. *Naked*,
without clothing.

γύναι, voc. sing. of γυνή.

γυναικός, γυναική, etc., gen.
and dat. sing. of γυνή.

γύν-ῃ, αἰκός, f. ("She who
brings forth"; hence) 1. *A
woman*.—2. *A wife* [akin to
Sans. root *JAN*, in transitive
force, "to bring forth"].

γωνία, las, f. *A corner*,
angle.

*Δαβίδ, m. indecl. ("Be-
loved") *David*; king of the
Jewish nation, the son of Jessc,
and an ancestor of Christ.

δαιμον-ῖομαι, 1. aor. ἐ-
δαιμονίσθην, v. pass. [δαίμων,
δαίμων-ος, "a demon or devil"]
To be possessed, or afflicted,
by a devil or devils.

δαίμόν-ιον, ἰον, n. (dim. only
in form) [δαίμων, δαίμων-ος;
see δαίμων] *A demon or devil*.

δαί-μων, μορος, m. [δαί-ω,
"to distribute, apportion"]
("A distributer or apportioner")

of one's lot; hence, "a deity"; hence, "a genius or tutelary spirit"; hence) *A demon, evil spirit, devil*;—so, always, in Gr. Test.

δάκ-ρυ, *ρῦος*, n. ("That which bites"; hence, in reference to the effect produced on the eyes and eyelids) *A tear* [akin to Sans. root *DAṢ*, or *DAḌ*, "to bite"; cf. Lat. *lacrima*, old form *dac-rima*].

δάκτυλος, *ου*, m. *A finger*.

δάν-ειζω, (f. *δανείσω*, p. *δεδάνεικα*), v. n. [*δάν-ος*, "money lent" on usury] 1. *To lend money on usury*.—2. Mid.: (*δάν-ειζομαι*, f. *δανείσομαι*, p. pass. in mid. force, *δεδάνεισμαι*), 1. aor. *εδανείσασθην*, *To have money lent to one's self, to borrow*.

δάν-ειον, *εἶον*, n. [id.] ("A thing pertaining to *δάνος*"; hence) *A loan*.

δανείσασθαι, 1. aor. inf. mid. of *δανείζω*.

***Δανιήλ**, m. indecl. ("God is Judge") *Daniel*; the fourth of the greater prophets. He was of either royal or noble descent (see *Dan. i. 3*), and was carried captive to Babylon in the third year of Jehoiakim king of Judah, i. e. about B.C. 606-604. For further accounts of him see his prophetic writings.

δέ, conj.: 1. *And, also*.—2. *But*; see *μέγ*.

δεδμενός, *η, ου*, P. perf. pass. of *δέω*.

δέδομαι, perf. ind. pass. of *δέω*.

δέη, subj. of *δεῖ*; see *δεῖ*.

δεήθητε, 2. pers. plur. 1. aor. imperat. of *δέομαι*.

δεῖ, imperf. *ἔδει*, subj. *δέη*, (οἱ τ. *δέοι*), inf. *δεῖν*, part. *δέων*, (f. *δεήσει*, 1. aor. *εδέησε*), v. n. impers. [formed partly fr. *δέω*, "to bind"; partly from *δέω*, "to need"] *It is binding or necessary; it is needful*.

δείκ-νῦμι (*δεικ-νῦω*), f. *δείξω*, (p. *δέδειχα*), 1. aor. *ἔδειξα*, v. a. *To show* [akin to Sans. root *DIḌ*, "to show"].

δει-λός, *λή, λόν*, adj. [for *δειδ-λός*; fr. *δεῖδ-ω*, "to fear"] ("Fearing"; hence) *Filled with fear, fearful, timorous, terrified*, etc.

δεῖνα (Gen. *δελνᾶτος* and *δεῖνος*; Dat. *δελνᾶτι* and *δεῖνι*; Acc. *δεῖνα*), pron. of all genders; *Such an one, a certain one*;

δεῖν-ώς, adv. [*δεῖν-ός*, "dreadful"] ("After the manner of the *δεῖνός*"; hence) *Dreadfully, terribly*, etc.

δείξον, 1. aor. imperat. of *δείκνῦμι*.

δεῖπνον, *ου*, n. *A meal*, whether *dinner* or *supper*.

δέκα, num. adj. indecl. *Ten*.—As Subst.: *δέκα, Ten persons, ten*;—οἱ *δέκα, the ten*; i. e. the ten Apostles, exclusive

of the two brothers James and John; xx. 24 [akin to Sans. *daśa*, "ten"].

Δεκά-πολις, *εις*, f. [δέκα, "ten"; πόλις, "a city"] ("Ten-city") *Decapolis*; a district of Palestine, which took its name from its containing within its limits ten cities. Of these the names are variously stated by different writers. According to the more generally received opinion, they were Canatha, Damascus, Dios, Gadara, Gerāsa (or Galāsa), Hippos, Pella, Philadelphina, Scythopolis, Raphāna.

δεκά-τέσσαρες, *τέσσαρα*, num. adj. plur. [δέκα, "ten"; τέσσαρες, "four"] ("Ten and four"; i. e.) *Fourteen*.

δένδρον, *ον*, n. *A tree* [probably, like *δρῦς*, akin to Sans. *dru*, "a tree"].

δέξασθαι, 1. aor. inf. of *δέχομαι*.

δέξεται, 3. pers. sing. 1. aor. subj. of *δέχομαι*.

δεξιός, *ιδ*, *ιον*, adj. *Right*, as opposed to "left."—Adverbial expression: *ἐκ δεξιῶν*, *on the right*.—As Subst.: **δεξιὰ**, *ας*, f. *The right hand* [akin to Sans. *dakṣh-a*].

δέομαι, f. *δεήσομαι*, 1. aor. *ἐδεήθην*, v. mid. ("To want, need," etc.; hence) With Gen. of person: *To beg, entreat* a person to do something.

δερμάτ-ινος, *ινη*, *ινον*, adj.

[*δέρμα*, *δέρματ-ος*, "a skin"; hence, "leather," as being a prepared skin] ("Of, or pertaining to, *δέρμα*"; hence) Of leather: *Made, or consisting, of leather; leather-, leathern-*.

δέρω, (f. *δερῶ*), 1. aor. *ἔδριπα*, v. a. ("To skin, flay"; hence) *To beat, or scourge*, severely [akin to Sans. root *drī*, "to divide, to tear"].

δεσμ-εύω, v. a. [*δεσμ-ός*, "a bond or fetter"] ("To use a *δεσμός* to"; hence) Of things as Object: *To bind, or fasten, together; to tie up*.

(*δεσμ-τός*, *ια*, *ιον*, adj. [id.] ("Of, or pertaining to, *δεσμός*"; hence) *In bonds, fettered*.—As Subst.: *δεσμῶτος*, *ον*, m. ("One who is in bonds," etc.; hence) *A prisoner*.

δεσμωτήρ-ιον, *ιον*, n. [for the formation of this word, a subst. *δεσμώτηρ*, *δεσμώτηρ-ος* (= *δεσμώτης*, *ον*) "a prisoner" is required, though not found in Lexicons] ("A thing pertaining to a *δεσμώτηρ*"; hence) *A prison*.

δεῦρο, adv. As a particle denoting exhortation, etc.: *Come!*

δεῦτε, adv. As a particle denoting exhortation, etc.: *Come! come now!*

δευ-τερος, *τέρα*, *τερον*, adj. *Second*.—Adverbial expression: *ἐκ δευτέρου*, *a second time*, xxvi. 42; see *ἐκ*, no. 13 [prob. akin to *δύο*, "two"].

δέχομαι, (f. *δέχομαι*), p. *δέδεγμαι*, 1. aor. *ἐδέξμην*, v. mid.: 1. *To receive, take*, etc.—2. Of persons: *To receive with hospitality, to entertain*.—3. Of a statement, etc.: *To accept, give ear to, receive, believe*, etc. [akin to Sans. root *DAGH*, “to attain”].

δέω, f. *δήσω*, (p. *δέδεκα*), 1. aor. *ἐδήσα*, v. a. *To bind, tie, fasten*.—Pass.: p. *δέδεμαι*, 1. aor. *ἐδέθην*, (1. f. *δεθήσομαι*) [probably akin to Sans. root *DĀ*, “to bind”].

δή, adv. With pronouns: *To mark the person or thing strongly: Plainly, truly, evidently, indeed*, etc.

δήλος, λη, λον, adj. *Clear, manifest, plain, evident* [akin to Sans. root *DĪ*, “to shine”; and so, literally, “shining”].

δηνάριον, ον, n. [The Greek form of the Lat. *denarius*] *A denarium or denarius*; a Roman silver coin containing originally ten *asses* (whence its name, as a “ten-as” piece), afterwards sixteen, and equal to about 8½d. English. Its currency in Judæa in the time of our Saviour was owing to the fact that the Romans were at this time masters of the country, and governed it by a magistrate sent from Rome.

δήσας, ἄσα, αν, P. 1. aor. of *δέω*.

δήσατε, 2. pers. plur. 1. aor. imperat. of *δέω*.

δήση, **δήσης**, **δήσητε**, 3. and 2. pers. sing., and 2. pers. plur., 1. aor. subj. of *δέω*.

διά, prep. gov. gen. and acc.: 1. With Gen.: a. Locally: *Through*.—b. Of time: *Throughout, during*.—c. On account of, for the sake of, for.—d. *Through, by means of, by*.—2. With Acc.: a. *Through, in consequence of, owing to*.—b. *On account of, for the sake of, for*.—c. *Because of, by reason of* [akin to Sans. *dva*, “two”].

(*δια-βλέπω*), f. *διᾶ-βλέψω*, v. a. [*διδ*, in “strengthening” force; *βλέπω*, “to see”] With Inf.: *To see thoroughly or clearly how to do, etc.*

διάβολος, ον, m. [for *διδ-βαλ-ος*; fr. *διαβάλ-ω*, “to accuse falsely”] *A false accuser, a slanderer*; an epithet of Satan.

διαθήκη, κης, f. [*διᾶτίθημι*, in mid. force of “to arrange, or settle, mutually”; through *διαθη*, verbal root of *διατίθημι* (*διδ*; *θη*, root of *τί-θη-μι*)] (“That which is arranged, or settled, mutually,” i. e. between two parties; hence) *A covenant, compact, agreement*.

διακονέω, f. *διᾶκονήσω*, (p. *δέδikhόνηκα*), 1. aor. (late) *δηκόνησα*, v. n. [*διᾶκον-ος*, “a

servant"] ("To be a *διᾱκονος*"; hence) 1. Alone: *To be a servant; to serve, minister.*—2. With Dat. of person: *To minister unto; to wait, or attend, on; to do service to, to serve.*—Pass.: *διᾱκονέομαι*—*οὔμαι*, (p. *δεδιᾱκόνημαι*), 1. aor. *διηκονήθην*.

διᾱκονος, ov, m. *A servant, attendant, minister.*

διακρίθῃτε, 2. pers. plur. 1. aor. subj. pass. (in mid. force) of *διακρίνω*.

διακρίνω, (f. *διακρίνῶ*), 1. aor. *διέκρινα*, v. a. [*διδ*, "between"; *κρίνω*, "to judge"] ("To judge between"; hence) 1. Act.: *To distinguish, to discern.*—2. Mid.: *διακρίνομαι*, 1. aor. pass. in mid. force, *διέκριθην*: With accessory notion of hesitation: *To hesitate, doubt, etc.*, in forming a decision, etc.

διᾱ-κωλύω, f. *διᾱκωλύσω*, v. a. [*διδ*, in "strengthening" force; *κωλύω*, "to hinder"] *To hinder, prevent.*

διαλλάγηθι, 1. aor. imperat. pass. of *διαλλάσσω*.

(*δι-αλλάσσω*, Attic *δι-αλλάττω*, f. *διαλλάξω*, p. *διήλλαχα*, v. a. [*δι-δ*, "between"; *ἀλλάσσω*, "to change"] "To change between" two or more persons; hence, "to interchange, exchange"; hence, "to change enmity to friendship"; i. e.) *To reconcile per-*

sons.—Pass.: (*δι-αλλάσσομαι*, Attic *δι-αλλάττομαι*), 1. aor. *διήλλαχθην*, (1. fut. *διαλλαχθήσομαι*).

διᾱλογίζομαι and *διᾱλογίζομαι*, (*διᾱλογίσομαι*, p. *διαλελόγισμαι*), v. mid.: 1. [*διδ-λογος*, "talk, conversation"] ("To hold *διδλογος*"; hence) *To talk, converse, or discourse about; to dispute.*—2. [*διδ*, in "strengthening" force; *λογίζομαι*, "to reason"] *To reason, argue, turn over in the mind, etc.*

διᾱλογισμός, μου, m. [for *διᾱλογιδμός*; fr. *διαλογίζομαι* (= *διαλογιδ-σομαι*), "to reason"] ("A reasoning or turning over" in the mind, etc.; hence) *A thought, deliberation, etc.*

διᾱ-μερίζω, 1. aor. *διεμέρισα*, v. a. [*διδ*, "between"; *μερίζω*, "to part or divide"] 1. Act.: *To part, or divide, between or among.*—2. Mid.: *διᾱ-μερίζομαι*, 1. aor. *διεμερίσθην*: Of several Subjects: *To part, or divide, between or among themselves, etc.*

διάνο-ια (quadrisyll.), *ias*, f. [*διανοέομαι*, "to think over, meditate"] ("A thinking over"; hence) *Thought, the faculty of thought, mental powers, mind.*

διᾱ-παντός, adv. [*διδ*, "through"; *παντός*, gen. of *πᾱς*, "all"] ("Through all";

hence) Of time: *Continually, ever, at all times, always.*

διὰπερᾶσαι, *ἀσα*, *αυ*, P. 1. *nor.* of διὰπερᾶω.

διὰ-περᾶω -περᾶ, (f. διὰ-περᾶσω), 1. *aor.* διεπερᾶσα, v. n. [διὰ, in "strengthening" force; περᾶω, "to cross over"] *To cross over, go quite across.*

(δι-αρπᾶζω), f. διαρπᾶσω (and διαρπᾶσσομαι, p. διηρπᾶκα), 1. *aor.* διηρπᾶσα, v. n. [διὰ, denoting "completeness"; ἀρπᾶζω, "to plunder"] *To plunder completely or utterly; to spoil, etc.*

διαρπᾶσαι, 1. *aor. inf.* of διαρπᾶζω.

διαρπᾶσω, fut. ind. of διαρπᾶζω.

(δια-ρ-ρήγνυμι, p. διέρρηξα), 1. *aor.* διέρρηξα, v. a. [διὰ, "through"; ρήγνυμι, (with ρ doubled); of garments, "to tear," etc.] *To tear through or asunder; to rend.*

δια-σκορπίζω, 1. *aor.* δι-εσκορπίσα, v. a. [διὰ, in "strengthening" force; σκορπίζω, "to scatter"] *To scatter completely, to disperse, etc.—Pass.: διεσκορπισμαι*, 1. *aor.* διεσκορπίσθην, 1. f. διασκορπισθήσομαι;—at xxvi. 31 διασκορπισθήσεται has for its Subject a neut. nom. plur.

διασκορπισθήσομαι, 1. fut. ind. pass. of διασκορπίζω.

(δια-στέλλω, f. διαστελῶ,

v. a. [διὰ, "apart"; στέλλω, "to place or set"] "To place, or set, apart"; hence, "to arrange, set in order"; hence, "to order."—) Mid.: **δια-στέλλομαι**, 1. *aor.* διεστειλᾶμην: With Dat.: *To order, enjoin, command*, as one's own especial act.

δια-στρέφω, (f. δια-στρέψω), 1. *aor.* δι-έστρεψα, v. a. [διὰ, "in different directions"; στρέφω, "to turn"] ("To turn in different directions; to twist about"; hence) Morally: *To pervert, etc.—Pass.: (δια-στρέφομαι)*, p. δι-έστραμαι:—Part. perf. *Perverted = perverse.*

(διᾶ-σώζω, f. διᾶ-σώσω), 1. *aor.* δι-έσωσα, v. a. [διὰ, in "augmentative" force; σώζω, "to save"] 1. *To save completely, to keep quite safe, to preserve.—2. Pass.: (διᾶ-σώζομαι)*, 1. *aor.* διεσώθην, *To recover from an illness; to be made, or become, perfectly whole or well.*

διᾶ-τάσσω (Attic διᾶ-τάττω, f. διᾶ-τάξω), 1. *aor.* δι-έταξα, v. n. [διὰ, in "strengthening" force; τάσσω, in force of "to appoint, order"] With Dat. of person: *To give commands, or orders, to; to command, order, etc.*

διᾶ-τί, adv. [διὰ, "on account of"; τί (neut. acc. sing. of τίς, "who, what"), "what"]

(“On account of what”; i. e.)
Why, wherefore.

ἰδᾶ-φέρω, (f. *ἰδ-είσω* and *ἰδ-οίσομαι*, 2. aor. *ἰδ-ήνεγκον*), v. n. [*ἰδᾶ*, “apart”; *φέρω*, “to bear or carry”] (“To bear, or carry, apart”; hence, in neut. force, “to bear, *etc.*, one’s self, or be, apart” from some other object; hence, to “differ” from; hence) In good sense: Foldd. by Comparative Gen.: *To be better than, to surpass or exceed in value, etc.*;—at xii. 12 foldd. also by Dat. of measure or degree.

ἰδᾶ-φημί, f. (*διαφημίω*), 1. aor. *διεφημίσα*, v. a. [*ἰδᾶ*, “in different directions”; *φημί*, “to spread a report”] (“To spread a report in different directions”; hence) 1. With Acc. of person: *To spread a report abroad about*.—2. Of a report, *etc.*, as Object: *To spread far and wide; to spread abroad*.—Pass.: 1. aor. *διεφημίσθην*.

ἰδᾶσκάλ-ια, *ias*, f. [*ἰδᾶσκάλ-ος*, “a teacher”] (“A thing pertaining to a *ἰδᾶσκ-ᾶλος*”; hence, “teaching”; hence) Of religious subjects: *Doctrine*;—at xv. 9 in plur.

ἰδᾶσκ-ᾶλος, *ᾶλον*, m. [*ἰδᾶσκ-ω*, “to teach”] *A teacher*.—In St. Matthew always used of Christ, except at x. 24, 25.

ἰδ-ᾶ-σκω, f. *ἰδᾶξω*, (p.

δεἰδᾶχα), 1. aor. *ἰδᾶχα*, v. a. and n.: 1. Act.: a. Of personal Objects: *To teach, to give instruction to*;—for *ἴν* *ἰδᾶσκων* see *ειμί*.—b. Of things as Object: With double Acc.: *To teach something as, or for, something*.—2. Neut.: *To teach, to give instruction* [akin to a lost Sans. root *DAO*].

ἰδ-ᾶχ-ῆ, *ῆς*, f. *Teaching, instruction* [*id.*; cf. *δε-ἰδ-ᾶχ-α*, perf. of *ἰδᾶσκω*; see *ἰδᾶσκω*].

ἰδῶναι, pres. inf. of *ἰδῶμι*.

ἰδῶν, 2. pers. sing. pres. imperat. of *ἰδῶμι*, as if from a contracted form *ἰδῶν*.

ἰδ-δραχμ-ος, *ος*, *ον*, adj. [for *ἰδ-δραχμ-ος*; fr. *ἰδς*, “twice”; *δραχμ-ῆ*, “a drachma”] *Of or pertaining to (twice a drachma=) a double drachma*.—As Subst.: *ἰδδραχμον*, *ον* (sc. *ἀργύριον*), n. *A double drachma*; used at xvii. 24 to designate the *half-shekel* which each Jew was required to pay annually towards defraying the general expenses connected with the Temple at Jerusalem.

ἰδ-ῶ-μι, f. *ἰδῶω*, p. *ἰδῶκα*, 1. aor. (only in indic.) *ἰδῶκα*, 2. aor. *ἰδων*, v. a.: 1. a. With Acc. of thing and Dat. of person: *To give something to some one, to bestow something on some one*;—at xxvi. 26 supply *αὐτόν* (= *τὸν ἄρτον*)

after ἐλάσσει καὶ ἐδίδου;—
at xix. 21 supply αὐτά (= τὰ
ἐνέφροντα) after δέσ. — In
Pass. constr.: i. e. where the
Object of the act. verb becomes
the Subject of the pass. verb;
xii. 39; xxviii. 18, etc.—b.
Impers. Pass.: (a) δοθήσεται,
It shall be given, i. e. *a gift
shall be given*; vii. 7; the
Subject (δῶρον) being com-
prised in the meaning of the
verb; cf., also, xv. 29;—but
at x. 19 δοθήσεται has for its
Subject the clause τί λαλήσεται.
—(b) δέδοται, *It has been
given*; xix. 11; where the
Subject must be supplied from
the preceding context; viz.
χωρεῖν τὸν λόγον τοῦτον.—2.
Without nearer Object: *To
give, make a gift, bestow*; v.
42; x. 8.—3. Without Dat. of
person: *To give, bestow*; xx.
28; where the clause τὸ δὲ
καθίσαι . . . μου is the Object
of δοῦναι.—4. *To give, supply,
furnish, provide*, whether
mentally or physically;—at
xiv. 16 without Object, and
folded by Inf. in force of Lat.
Gerund in dum with ad:—
δότε αὐτοῖς ὑμεῖς φαγεῖν, *give
ye (something) unto them to
eat*; i. e. (ad edendum) for
the purpose of eating; cf., also,
xxv. 35; xxvii. 34.—5. With
double Acc.: *To give some-
thing as, or for, something*;
xvi. 26; xx. 28.—6. With ἐκ

and its case, instead of a sim-
ple Partitive Gen., as Object:
To give some, or a portion, of;
xxv. 8.—7. Of tribute, etc.:
To give, pay, render; xxii.
17.—8. Of wonders, etc.: a.
To give, to foretell, predict.
—b. *To show, exhibit*.—
9. Of a signal, token, etc.:
To give, furnish, supply,
etc.; xxvi. 48.—10. Of the
soil as Subject: *To give, give
forth, yield, produce*; xiii. 8.
—11. Of the moon as Subject:
To give, give forth, light;
xxiv. 29.—12. With Acc. of
thing and Dat. of person: *To
give over, or up, to; to place
in the hands or possession of*;
xxv. 28; where supply αὐτό
(= τὸ τέλειον) after δότε.—
Pass.: δι-δο-μαι, p. δέδομαι,
1. aor. ἐδόθην, 1. fut. δοθήσομαι
[lengthened and strengthened
fr. root δο, akin to Sans. root
dā, “to give”].

δι-εγείρω, 1. aor. διήγειρα,
v. a. [δι-δ, in “intensive”
force; ἐγείρω, “to wake”]
To wake thoroughly, to arouse.
—Pass.: δι-εγείρομαι, 1. aor.
διηγέρθην.

διεγερθεῖς, εἶσα, ἐν, P. 1.
aor. pass. of διεγείρω.

δι-έξοδος, ἐξόδου, f. [δι-δ,
“through”; ἔξοδος, “a way
out”] (“A way through and
out”; hence) *A passage, outlet*.

διεπέρδωκα, 1. aor. ind. of
διεπέρδω.

δι-έρχομαι, f. διελεύσομαι, p. διεληλυθα, 2. aor. διήλθον, v. mid. [δι-δ, "through"; ἔρχομαι, "to come or go"] *To come or go through.*

διασκορπίσα, 1. aor. ind. of διασκορπίζω.

διεστραμμένος, η, ον, P. perf. pass. of διαστρέφω.

διδασκάν, 1. aor. ind. pass. of διδάσκειν.

δι-ετ-ίς, ές, adj. [δι (= δέ), "twice"; έτ-ος, "a year"] ("Pertaining to a year twice over"; hence) *Two years old*; —at ii. 16 supply παιδός with διετούς.

δικ-αιος, αία, αior, adj. [δικ-η, "right, law"] ("Pertaining to δίκη"; hence) 1. In reference to religion: *Observant of that which is right* in the sight of God; *obedient to the law of God; just, righteous.* —As Subst.: δίκαιος, ον, m. *One observant of that which is right* in the sight of God; *one obedient to the law of God.* —2. *Right, proper; just, fair, equitable.*

δικαι-οσύνη, οσύνης, f. [δικαι-ος, "righteous"] ("The quality of the δίκαιος"; hence) *Righteousness.*

δικαι-όω -ω, f. δικαιώσω, 1. aor. ἐδικαίωσα, v. a. [δικαι-ος, "just"] ("To make δίκαιος"; hence) *To make just, justify, vindicate.* —Pass.: δικαιόμαι -οῦμαι, p. δεδικαίωμαι,

1. aor. ἐδικαίωθην, 1. fut. δικαιοθήσομαι.

δικτυον, ον, n. *A net; a fishing-net.*

δι-ό, conj. [δι-δ, "on account of"; δ (neut. of δέ), "who, which"] ("On account of which" thing; i. e.) *Wherefore, why.*

διορύγηναι, 2. aor. inf. pass. of διορύσσω.

δι-ορύσσω (Attic δι-ορύττω; f. δι-ορύξω), v. a. [δι-δ; "through"; ορύσσω, "to dig"] *To dig through.* —Houses in many parts of the East were anciently built of clay or mud, and had their walls of considerable thickness. The word, therefore, when applied to the act of a thief, would correspond in force with our expression to *break through*, the thief using in the former instance a spade, etc., in the latter house-breaking implements. —Pass.: (δι-ορύσσομαι, Attic δι-ορύττομαι, p. δι-ορύγμαι), 1. aor. δι-ορύχθην, (1. fut. δι-ορύχθήσομαι), 2. aor. δι-ορύγην.

δι-πλός, πλή, πλόν, adj. [shortened fr. δι-πλό-ος, for δι-πλέ-ος; fr. δι (= δέ), "twice"; πλε = πλη, root of πλή-θω, "to be full"; and πίμ-πλη-μι, "to fill"] ("Twice full or twice filled"; hence, 1. *Two-fold, double.* —2. Comp.: With Gen.: *Twice*

as much as, two-fold more than.

διπλότερος, α, ω; see διπλός.

(διστάζω, f. διστάσω), 1. aor. διστάσα, v. n. *To doubt*.

δι-αλίψω, v. a. [δι-δ, "thoroughly"; ἀλίψω, "to strain or filter"] ("To strain, or filter, thoroughly"; hence, as a result) *To strain, or filter, off or out; to get rid of by straining or filtering.*

(διχ-αίω, f. διχάσω), 1. aor. διχάσα, v. a. [διχ-α, "apart"] ("To make to be apart"; hence) *To part asunder in a figurative force; to set at variance.*

διχάσαι, 1. aor. inf. of διχάω.

(διχ-ο-τομήω -ω), f. διχοτομήσω, v. a. [διχ-α, "asunder, in two"; (ο) connecting vowel; τομή, a root of τέμνω, "to cut"] *To cut asunder or in two*;—at xxiv. 51 in figurative sense = "to punish with the sternest severity."

διψ-άω -ω, f. διψήσω, (p. δεδιψήκα), 1. aor. διψήσα, v. n. and a. [διψ-α, "thirst"] 1. Neut.: *To thirst*.—2. Act.: *To thirst for in a figurative force; to long for, earnestly desire, have an intense desire for.*

διωγ-μός, μου, m. [for διώκ-μός; fr. διώκ-ω, "to pursue"; hence, "to persecute"] *A persecuting, persecution.*

δοθῆναι, 1. aor. inf. pass. of δίδωμι.

δοθήσεται, 3. pers. sing. 1. fut. ind. pass. of δίδωμι.

δοκέω -ω, (f. δόξω and δοκήσω, p. δεδόκηκα), 1. aor. έδοξα, v. a. and n.: 1. Act.: *To think, suppose, imagine*.—2. Neut.: a. *To seem, appear*.—b. *To think, be of opinion, imagine, suppose, expect.*

δοκός, ου, f. *A beam.*

δόλος, ου, m. ("A bait" for fish; hence) *Craft, deceit, guile.*

δό-μα, μάτος, n. [δο, a root of δι-δω-μι, "to give"] ("That which is given"; hence) *A gift.*

δόξα, ης, f. [for δόκ-σα; fr. δοκ-έω, "to think"] ("A thinking"; hence, "a thought"; hence) 1. As the thought which others entertain of one: *Honour, glory*.—2. *Glory, dignity, power, etc.*, belonging to a certain rank.—3. *Glory, glorious brightness* of the divine presence.

δοξ-άζω, f. δοξάσω, 1. aor. έδόξασα, v. a. [δόξ-α, "honour, glory"] *To ascribe honour or glory to; to honour, glorify*.—Pass.: δοξ-άζομαι, p. δεδόξασμαι, 1. aor. έδοξάσθην.

δός, 2. aor. imperat. of δίδωμι.

δότε, 2. pers. plur. 2. aor. imperat. of δίδωμι.

δότης, 3. pers. sing. 2. aor. imperat. of δίδωμι.

δουλ-εῖω, f. δουλεύσω, p. δεδούλευκα, 1. aor. ἐδούλευσα, v. n. [δουλ-ος, "a slave"] ("To be a δούλος"; hence) With Dat.: *To serve*.

δουλ-ος, ου, m. [prob. for δέ-ολ-ος; fr. δέ-ω, "to bind"; δλ-ος, "whole"] ("One wholly bound"; hence) *A bondman, slave, servant*.

δοῦναι, 2. aor. inf. of δίδωμι.

δοῦς, δοῦσα, δόν, P. 2. aor. of δίδωμι.

δράμων, οὔσα, όν, P. 2. aor. of τρέχω.

δύνᾱμαι, imperf. ἰδύνᾱμην and ἡδύνᾱμην, f. δυνήσομαι, p. δεδύνῃμαι, 1. aor. ἐδυνήθην and ἡδυνήθην, v. mid. irreg. With Inf.: *To be able to do, etc.; I (etc.) can*;—at xx. 22 supply πρῆν after δυνάμεθα;—at xvi. 8 supply διακρίνειν after δύνασθε.

δύνᾱ-ις, εως, f. [δύνᾱ-αι, "to be able"] ("A being able or having power"; hence) 1. *Power*, in the widest acceptation of the word; *might*.—2. *A powerful, or mighty, work; a miracle*.

δύν-ἄτος, ἀτή, ἀτόν, adj. [δύν-ᾱμαι, "to be able"] Of things: ("Able to be done"; hence) *Possible*.

δύο (Gen. δύο, Dat. δυσί; for usual δυόν), dual num. adj. *Two*;—in St. Matthew's Gospel the subst. to which it is in attribution is always plur.;

—at xi. 2; xviii. 19 with Gen. of "thing distributed."—As Subst.: a. Masc.: *Two men*; xxiv. 40.—b. *Two women*; xxiv. 41.—In no. a. above the word is used as the Subject of of a plural verb; and at no b. a plural verb is to be supplied [akin to Sans. द्वι, "two"].

δυσ-βάστακ-τος, τον, adj. [for δυσ-βάσταγ-τος; fr. δύς, "difficult"; βαστάζω (= βαστ-αγ-σω), "to bear or carry"] *Difficult to be borne or carried*.

δυσκόλ-ως, adv. [δύσκολ-ος, "difficult"] ("After the manner of the δύσκολος"; hence) *With difficulty, hardly*.

δυ-σμή, σμῆς (mostly plur.), f. [δύ-ω (of the sun), "to set"] ("Setting of the sun"; hence) *The West*.

δῶ, 2. aor. subj. of δίδωμι.

δῶ-δεκα, num. adj. indecl. [contr. fr. δυώ-δεκα; fr. δύω (= δύο), "two"; δέκα, "ten"] ("Two and ten"; i. e.) *Twelve*.—As Subst. m.: *Twelve persons, twelve*;—οἱ δώδεκα, the twelve (apostles) including Judas; cf. ἐνδεκα.

δῶ-μα, μάτος, n. [lengthened fr. δόμ-μα, for δέμ-μα, fr. δέμ-ω, "to build"; cf. δόμ-ος (for δέμ-ος), "a house"] ("That which is built"; hence) *A house*.

δῶμεν, 1. pers. plur. 2. aor. subj. of δίδωμι.

δωρ-εά, εās, f. [δωρ-έω, "to give, present as a gift"] ("A giving"; hence) 1. *A gift*.—2. Adverbial Acc.: *δωρεάν, As a gift, freely*; x. 8.

δω-ρον, ρον, n. [δίδωμι, "to give," through root δω] ("That which is given"; hence) *A gift*.

δώσω, fut. ind. of δίδωμι.

δῶτε, 2. pers. plur. 2. aor. subj. of δίδωμι.

1. **ἐ-άν**, conj. [for ἐι-δν; fr. ἐλ, "if"; ἄν, conditional particle] With Subj.: *If haply; if that or so be that; if*:—**ἐάν μὴ**, *if not, i. e. unless, except*; v. 20, etc. (but at x. 14; x. 41, ἄν belongs to preceding relative pron. δς; see 2. **ἐάν**).

2. **ἐάν** (ἄν), conditional particle: With relative words (= ἄν) modifying their power:—**ὅς ἐάν**, *whosoever*, x. 14; xi. 6;—**ὅπου ἐάν**, *wheresoever*, viii. 19, etc.;—**ὅσοι, etc., ἐάν**, *as many soever as, how many soever*, vii. 12, etc.

ἐαυτοῦ (αὐτοῦ), ἧς, οὔ, reflexive pron. without nom.: 1. Strictly of 3rd person: *Of, etc., himself, herself, itself, themselves, etc.*—2. Of 2nd person: *Thyself, yourself*; see iii. 9; xvi. 8; xxiii. 31; xxv. 9; xxvi. 11.

ἑάω-ω, f. **ἑάσω**, (p. **ἐἴκα**), 1. aor. **ἐἴασα**, v. n. *To allow, suffer, permit*.

ἐβδομήκοντά-κις, adv.

[**ἐβδομήκοντα**, "seventy"] *Seventy times*.

ἐβλάστησα, 1. aor. ind. of βλαστάνω.

ἐβουλήθην, 1. aor. ind. of βούλομαι.

ἐγγ-ίζω, (f. **ἐγγίσω**), p. **ἤγγικα**, 1. aor. **ἤγγισα**, v. n. [**ἐγγ-ύς**, "near"] ("To become **ἐγγύς**"; hence) *To come, or draw, near; to approach*.

ἐγγ-ύς, adv. [akin to **ἐγγχ-ι**, "near"] *Near, nigh, whether in place or time*.

1. **ἐγείραι**, 1. aor. inf. of **ἐγείρω**; iii. 9.

2. **ἐγείραι**, 1. aor. imperat. mid. of **ἐγείρω**; ix. 5.

ἐγείρ-ω, f. **ἐγερῶ**, (p. **ἐγήγερκα**), 1. aor. **ἤγειρα**, v. n.: 1. Act.: a. *To awaken*.—b. *To raise, or lift, up or out*.—c. *To raise up children*; iii. 9.—d. *To raise the dead*; x. 8.—2. Mid.: **ἐγείρομαι**, (f. **ἐγερ-οῦμαι**), 1. aor. **ἠγείρθην**, ("To awaken one's self"; hence) a. *To be awake, to wake*.—b. *To lift, or raise, up one's self; to rise*.—3. Pass.: **ἐγείρομαι**, p. **ἐγήγερμαι**, 1. aor. **ἠγέρθην**, 1. fut. **ἐγερθήσομαι**: a. *To be awakened*.—b. *To rise, arise*.—c. *To be raised up from the dead*; xi. 5.—d. Of Christ: *To rise from the dead*; xvii. 23;—nt xxvii. 63 the pres. **ἐγείρομαι** is used to denote something future that will almost immediately take

place.—*ε*. Of prophets, *etc.*: In mid. force: *To arise, spring up, appear* amongst men, *etc.* [akin to Sans. root *जगृ*, “to wake”].

ἐγενήθη, 1. aor. ind. pass. of *γίνομαι*.

ἐγενόμην, 2. aor. ind. of *γίνομαι*.

ἐγερθείς, *εἶσα*, *έν*, P. 1. aor. pass. of *ἐγείρω*.

ἐγερθῆναι, 1. aor. inf. pass. of *ἐγείρω*.

ἐγερθήσομαι, fut. ind. pass. of *ἐγείρω*.

ἐγέρθητε, 2. pers. plur. 1. aor. imperat. pass. of *ἐγείρω*.

ἐγερ-σις, *σεως*, f. [*ἐγείρω*, “to raise”; pass., “to be raised”] (“A raising;—a being raised”; hence) Of the dead: *Resurrection*.

ἐγήγερμαι, perf. ind. pass. of *ἐγείρω*.

ἐγ-κᾶτάλειπω, f. *ἐγκᾶτάλειψω*, 2. aor. *ἐγκᾶτέλιπον*, v. a. [for *ἐν-κᾶτάλειπω*; fr. *έν*, “in”; *κᾶτάλειπω*, “to leave behind”] (“To leave behind in” a place; “to leave in the lurch”; hence) *To abandon, forsake*.

ἐγκατέλιπον, 2. aor. ind. of *ἐγκᾶτάλειπω*.

(*ἐγ-κρύπτω*, f. *ἐγκρύψω*), 1. aor. *ἐν-έκρυψα*, v. a. [for *ἐν-κρύπτω*; fr. *έν*, “in”; *κρύπτω*, “to hide”] *To hide in*:—*ἐν-έκρυψεν εἰς*, put into and hid in, xiii. 33.

ἐγνων, 2. aor. ind. of *γινώσκω*.

ἐγώ (Gen. *ἐμοῦ*, enclitic *μου*), pron. pers. *I* [akin to Sans. *aham*, “I”].

ἔδαιρα, 1. aor. ind. of *δέρω*.

ἔδραμον, 2. aor. ind. of *τρέχω*.

**Ἐζεκίας*, *ου*, m. (“Strength of Jehovah”) *Ezekias* or *Hezekiah*, son of Ahaz, and an ancestor of Christ; i. 9. He succeeded his father as King of Judah about B.C. 726.

(*ἐθέλω* and) *θέλω*, f. (*ἐθελήσω* and) *θελήσω*, 1. aor. *ἠθέλησα* (and *ἐθέλησα*, *ῖ*, *ἠθέληκα* and *τεθέληκα*), v. *η*. and *α*.: 1. *To wish, will, desire*.—2. With Inf.: *To wish, etc., to do, etc.; to be willing to do, etc.*:—the Inf. is often to be supplied from the context; *e. g.* at xvii. 12 supply *ποιῆσαι* after *ἠθέλησαν*.—3. Folld. by *ἵνα* and Subj., or Subj. alone: *To wish, will, desire, that one should do, be, etc.*—4. With Objective clause: *To wish, etc., that one should do, etc.*—5. With Acc.: *To wish for, desire, etc.*—6. In connexion with a negative: *To be unwilling, etc.*;—often to be translated *I (etc.) will not*.

ἔθηκα, 1. aor. ind. of *τίθημι*; see *τίθημι*.

(*ἔθω*), *π*. *εἶωθα*, pluperf. *εἰώθειν*, (in pres. used only as

part. in connexion with a finite verb; the perf. and pluperf. are used, respectively, as pres. and imperf.) *To be accustomed or wont.*

1. εἰ, 2. pers. sing. pres. ind. of εἶμι.

2. εἰ, conj.: 1. *If:—εἰ δὲ μήγε, but if not indeed, otherwise, else;—εἰ μή, (if not, i.e.) except, unless.*—2. In interrogations, and expressions of doubt, etc.: *Whether, etc.*—3. In indirect questions, merely to mark the question:—λέγοντες αὐτῷ, εἰ ἔξεστιν, *saying to him, Is it lawful?* etc., xix. 3.

εἶδον, 2. aor. ind. of εἶδω.

(εἶδω, obsol. in pres.), f. εἶδῃσω (and εἶσομαι), p. οἶδα, subj. εἶδω, part. perf. εἰδώς, pluperf. ἥθειν, 2. aor. εἶδον, imperat. ἴδε, subj. ἴδω, -(opt. ἴδοιμι), inf. ἰδεῖν, p. ἰδών, 2. aor. mid. εἰδόμην, v. a.: 1. *To know, to perceive mentally.*—2. Perf. and pluperf. are used as a pres. and imperf.: *(I) know, (I) knew.*—3. The 2. aor. applies to the sight: *(I) saw, beheld, etc.* [akin to Sans. root $\sqrt{\text{VID}}$, “to perceive, to know”].

εἰκῇ, adv. *Hastily, rashly, without cause.*

εἰκ-ών, όνος, f. [εἰκ-ω, “to be like”] (“That which is like” some object; hence) *A likeness, effigy, etc.*

εἶ-μι, imperf. ἦν and ἦμην, f. ἔσομαι, v. n.: 1. a. *To be.*—b. With οὐκ: *Not to be or exist; to be dead;* ii. 18.—2. With εἰς, (“To be for”; i. e.) *To become;* xix. 5.—3. With ἐκ: a. *To be of a number of persons, etc.;* xxvi. 73.—b. *To be from or of a place, etc.*—c. *To be, or proceed, from, a person, etc.;* i. 20.—4. With Dat. of person: (“To be to” a person; i. e. of the person as Subject) *To have or obtain.*—5. With Gen.: *To be the property of, to belong to;* v. 3, 10, etc.—6. *To be equivalent to, etc., in meaning; to be of the force or meaning of;* i. 23.—7. *To happen, take place, occur.*—8. *To be equivalent to, to make.*—9. Fold. by part. in concord with Subject, instead of the simple verb of such part. in the tense corresponding to that of εἶμι:—*ἦν διδάσκων = ἐδίδασκε*, vii. 29; *ἦν ἔχων = εἶχε*, xix. 22; *ἦσαν θεωροῦσαι = ἐθεώρουν*, xxvii. 55; *ἰσθι ἐννοῶν = ἐννοεῖ*, v. 25; *ἐστὶ λεγόμενος = λέγεται*, xxvii. 33; *ἐσεσθε μισοῦμενοι = μισήθεσθε*, x. 22, etc. [for ἐσ-μί, akin to Sans. root $\sqrt{\text{AS}}$, “to be”].

εἶναι, pres. inf. of εἶμι.

εἶπα; see εἶπον.

εἶπατε, 2. pers. plur. imperat. of εἶπα.

1. εἰπέ, imperat. of εἶπον.

2. εἶπε (εἶπεν), 3. pers. sing. of εἶπον.

εἰπεῖν, inf. of εἶπον.

εἶπον, 2. aor., 1. aor. εἶπα, v. a. and n. without pres.: 1. Act.: a. *To say, speak.*—b. *To direct, command.*—c. *To tell, relate, mention, declare.*—2. Neut.: a. *To speak, say.*—b. *To speak, or say, what is actually the case:—ὅν εἶπας, thou hast spoken or said; a formula by which assent is given to what some one has just said, and which is equivalent to the English "yes";* xvi. 25, 64.

εἰρηκώς, vĩa, ός, P. perf. of εἶπω.

εἶρ-ήνη, ήνης, f. [prob. εἶρ-ω, "to bind or fasten"] ("The binding, or fastening, thing"; hence) *Peace*;—cf. Lat. pax (= pac-s), fr. root PAC = PAG, whence pa(n)g-o, "to fasten," etc.

(εἶπω, pres. found prps. only once), f. (εἶπώ and) εἶπώ, p. εἶρηκα, v. a.: 1. *To say or speak.*—2. *To speak of.*—Pass. p. εἶρημαι, 1. aor. εἰρήθην and late εἰρήέθην.

1. εἰς, prep. gov. acc.: 1. With verbs of motion: a. *Horizontally: Into, within.*—b. *Of motion upwards: Up to, to.*—c. *Of motion downwards: Down to, into.*—2. With verbs of rest to denote previous motion *into* a place, and then

the doing, etc., of something *in or at it:—παρεγένοντο εἰς Ἱερουσαλήμ, (had come to Jerusalem and were present in it; i. e.) were present at Jerusalem, ii. 1.—3. Of a state, condition, etc.: Into; vi. 13, etc.—4. To denote approach to, towards, or unto a place, for the purpose of going into it; xxi. 2, etc.—5. To mark an object towards which any mental process or moral feeling is directed: a. *In, on, upon.*—b. *Against; xviii. 21.—6. To point out a purpose, aim, intention, etc.: a. For the purpose of, for:—εἰς τί, for what purpose, wherefore; cf., also, viii. 34; x. 18, etc.—b. For the use or benefit of; for, unto.—7. Of time: Until, up to, for; x. 22, etc.—8. With εἶμι or γίνομαι: (To be for =) To become; to be; xix. 5; xxi. 42.—9. Unto.—10. Among.—11. Towards; xxviii. 1.—12. Of a state or condition: Into.—13. At, in consequence of; xii. 41.—14. On, upon, against.**

2. εἷς, μία, έν, num. adj.: 1. *One*;—at xvi. 14, etc., with Gen. of thing distributed;—at x. 29 folld. by εἷς and its Gen.;—but at xxvii. 38 εἷς δεξιῶν and εἷς ἐναντύμων are adverbial expressions; see δεξιός and ἐδωύμος.—As Subst.: a. Masc.: *One man or*

person; one.—b. Nent.: *One thing*.—2. *First*:—*eis mian sabbaton, towards the first day of the week*, xxviii. 1.

(*εισ-ἀκούω*), f. *εισ-ακούσμαι*, v. a. [*eis*, “to, unto”; *ἀκούω*, in force of “to listen”] *To listen to, give ear to, hear*.

—Pass.: (*εισ-ακούομαι*, p. *εισ-ηκούσμαι*), 1. aor. *εισ-ηκούσθην*, 1. fut. *εισ-ακουσθήσομαι*.

εισέλυσμαι, fut. ind. of *εισέρχομαι*.

εισελθε, 2. pers. sing. 2. aor. imperat. of *εισέρχομαι*.

εισελθεῖν, 2. aor. inf. of *εισέρχομαι*.

εισελθω, 2. aor. subj. of *εισέρχομαι*.

εισελθών, οὔσα, ὄν, P. 2. nor. of *εισέρχομαι*.

εισενέγκης, 2. pers. sing. 2. aor. subj. of *εισφέρω*.

εισ-έρχομαι, f. *εισ-ελεύσομαι*, p. *εισ-ελήλυθα*, 2. aor. *εισ-ἦλθον*, v. mid. [*eis*, “into”; *έρχομαι*, “to come or go”] *To come, or go, into; to enter*.

εισῆλθον, 2. aor. ind. of *εισέρχομαι*.

εἰσί(ν), 3. pers. plur. pres. ind. of *εἰμί*.

εισπορευόμενος, η, ον, P. pres. of *εισπορεύομαι*; see *εισπορεύω*.

(*εισ-πορεύω*, v. a. [*eis*, “into”; *πορεύω*, “to cause to go”] “To cause” one “to go into”; hence, “to lead into.”)—Mid.:

εισ-πορεύομαι, (f. *εισ-πορεύσομαι*), (“To cause one’s self to go into”; hence) *To go into, to enter*.

εισ-φέρω, (f. *εισ-οίσω*, p. *εισ-ενήνοχα*), 2. nor. *εισ-ήνεγκον*, v. a. [*eis*, “into”; *φέρω*, “to bear or carry”] 1. *To bear or carry into a place; to bring in*—2. *To bring or lead into a certain state*;—at vi. 13 strengthened by follg. *eis*.

είχον, imperf. ind. of *έχω*.

είδθαι; see *έθω*.

έκ (before a vowel *έξ*), prep. gov. gen.: 1. Of place: a. *Out of, from*.—b. *Down from, out of*.—c. *On, at*.—2. Of time: a. *From, up from, ever since*.—b. *At, in*.—3. Of a commencing point: *From, up from*.—4. With verbs of rest, to denote the position from which an object is viewed by a beholder: *On, at*:—*καθήμενος έκ δεξιῶν τῆς δυνάμεως, sitting on the right hand of power*, xxvi. 64.—5. To mark whence anything comes: *From, from among*.—6. After numerals: *Of, out of*:—*έἰς ἑξ αὐτῶν, one of them*, xxii. 35;—at xxiii. 34 *έξ αὐτῶν* is put instead of *αὐτῶν*, a Partitive Gen., and forms the Object of *ἀποκτενεῖτε*; also of *μαστιγώσετε*; cf., also, a similar construction, xxv. 8.—7. Of a source, or origin, whence anything proceeds: *From, of*.—8.

To mark removal of a thing out of the place where it is: *From, away from*.—9. Of the agent after pass. verbs: *By*; xv. 5.—10. To denote that from which something is taken: *Out of, of, from*.—11. With εἰμί; see εἰμί, no. 3.—12. After verbs denoting "fulness," instead of the simple Gen.; xxiii. 25.—13. To form adverbial expressions: ἐκ δεξιῶν, *on the right hand*, xxv. 84; ἐξ εὐωνύμων, *on the left hand*, xxv. 41; ἐκ δευτέρου, *a second time*, xxvi. 42; ἐκ τρίτου, *a third time*, xxvi. 44.

ἐκάμυσα, 1. aor. ind. of κατέμυω.

ἕκαστος, η, ον, pron. adj. *Each*.—As Subst.: ἕκαστος, ου, m. *Each man, each*.

ἑκατόν, num. adj. indecl. *One hundred, a hundred* [for ἐν-κατόν; fr. εἰς, ἐν-ός, "one"; κάτον, akin to Sans. *śatam*, "a hundred"].

ἑκατονταπλασίον, ονος, adj. *A hundred times as many, a hundred-fold*.—As Subst.: ἑκατονταπλασίονα, ον, n. plur. *A hundred times as many things, a hundred-fold more*.

ἑκατον-τ-άρχ-ης (and ἑκατόν-τ-αρχ-ος), ου, m. [ἑκατόν, "a hundred"; (τ) epenthetic letter; ἄρχ-ω, "to command"] ("One who commands a hundred men"; hence) *A centurion*.

ἐκβάλε, 2. pers. sing. 2. aor. imperat. of ἐκβάλλω.

ἐκβάλεῖν, 2. aor. inf. of ἐκβάλλω.

ἐκ-βάλλω, f. ἐκ-βάλλω, (p. ἐκ-βάλλω), 2. aor. ἐξ-έβαλον, v. n. [ἐκ, "out"; βάλλω, "to cast"] ("To cast, or throw, out"; hence) 1. *To cast out* devils, *etc.*, from one possessed.—2. *To drive forth*, or *out*, from a place.—3. Of an eye as Object: *To pluck*, or *pull out*; *to throw away* from one.—4. *To send away, bid or command to depart, dismiss*.—Pass.: ἐκ-βάλλομαι, (p. ἐκ-βέβημαι), 1. aor. ἐξ-εβλήθη, 1. fut. ἐκβληθήσομαι.

1. ἐκβάλω, fut. ind. of ἐκβάλλω.

2. ἐκβάλω, 2. aor. subj. of ἐκβάλλω.

ἐκβάλων, οὔσα, όν, P. 2. aor. of ἐκβάλλω.

ἐκβληθήσομαι, fut. ind. pass. of ἐκβάλλω.

(ἐκ-γάμιζω, v. a. [ἐκ, "away" from; γάμιζω, "to give in marriage"]) 1. *To give away in marriage* from the paternal home.—2. Pass.: Of women: ἐκγαμίζομαι, *To be given in marriage, or to marry, away* from the paternal home.

(ἐκ-δίδωμι, f. ἐκ-δώσω, p. ἐκ-δέδωκα, v. a. [ἐκ, "out"; δίδωμι, "to give"]) 1. Act.: "To give out"; hence, "to give out for money; to let out" on hire,

etc.—**2.)** Mid.: (ἐκ-δύομαι), f. ἐκ-δύσομαι, 2. aor. ἐξ-έδυμην, *To let out*, as one's own act.

ἐκδύσας, ἄσα, αν, P. 1. aor. of ἐκδύω.

(ἐκ-δύω, f. ἐκ-δύσω, p. ἐκ-δέδῠκα, 2. aor. ἐξ-έδυν), 1. aor. ἐξ-έδῡσα, v. a. [ἐκ, "out of, from"; δύνω, "to get into, or put on," clothes] ("To make to get out of clothes into which a person has got, or which he has put on"; hence) With Acc. of person: *To strip*.

ἐκδύσομαι, fut. ind. mid. of ἐκδύωμι.

ἐκεῖ, adv.: 1. *There, in that place*:—for οἱ ἐκεῖ see 1. δ, no. 6, b.—2. *Thither, to that place*.

ἐκεῖ-θεν, adv. [ἐκεῖ, "there"; suffix -θεν, denoting removal "from"] ("From there"; i.e.) *From that place, thence*.

ἐκεῖ-νος, νη, νο, pron. dem. [ἐκεῖ, "there"] *The person or thing there; that person, or thing*;—frequently to mark something that has preceded.—As Subst. of all genders: *He, she, it*.

ἐκκλη-σῖα, σῖας, f. [ἐκ-κάλέω, "to call, or summon, forth," through verbal root ἐκκλη (= ἐκ; κλη, a root of καλέω)] ("A calling, or summoning, forth"; hence, "an assembly" summoned by the public crier; hence) In Gr.

Test.: *The Church*, i. e. the general body of believing people, and also such of them as are in any one place.

ἐκ-κόπτω, f. ἐκ-κόψω, (p. ἐκ-κέκοφα), 1. aor. ἐξ-έκοψα, v. a. [ἐκ, "out"; κόπτω, "to cut"] ("To cut out" trees from a wood; hence) 1. *To cut down, fell*.—2. *To cut off or away*.

—Pass.: ἐκ-κόπτομαι, p. ἐκ-κέκομμαι, 2. aor. ἐξ-εκόπην.

ἐκκοψον, 1. aor. imperat. of ἐκκόπτω.

(ἐκ-λάμπω), f. ἐκλάμψω, (1. aor. ἐξέλαμψα), v. n. [ἐκ, "forth"; λαμπω, "to shine"] *To shine forth*.

ἐκλεκ-τός, τή, τόν, adj. [for ἐκλεγ-τός; fr. ἐκλέγ-ω, in mid. force, "to choose out"; *Chosen out, chosen, select, elect*.—As Subst.: ἐκλεκτοί, ὦν, m. plur. With art.: *The chosen, or elect, of God*; xxiv. 31.

ἐκλύθῃσι(ν), 3. pers. plur. 1. aor. subj. pass. of ἐκλύω.

(ἐκ-λύω, f. ἐκλύσω, 1. aor. ἐξέλῡσα, v. a. [ἐκ, in force of "completion"; λύω, "to loose"] 1. Act.: "To loose completely"; hence, "to unloose, undo"; hence, "to relax, enfeeble."—2.) Pass.: ἐκ-λύομαι, p. ἐκλέλυμαι, 1. aor. ἐξελῦθην, 1. fut. ἐκλυθήσομαι, ("To be relaxed or enfeebled"; hence) *To become faint or weak; to be worn out with fatigue, etc.*

ἐκ-πειράζω, f. ἐκ-πειράσω, v. a. [ἐκ, in "strengthening"; *ferce*; *πειράζω*, "to make trial of, tempt"] *To tempt*.

(ἐκ-πλήσσω, f. ἐκπλήξω, v. a. [ἐκ, "out of"; *πλήσσω*, "to strike"] 1. Act.: "To strike out of, drive away by striking"; hence, "to drive out of one's senses; to amaze," etc.—2.) Pass.: ἐκ-πλήσσομαι, (p. ἐκπέπληγμαι, 1. aor. ἐξεπλήχθην), 2. aor. ἐξεπλήγην, *To be amazed or astonished*.

(ἐκ-πορεύω, v. a. [ἐκ, "out"; *πορεύω*, "to make to go"] 1. Act.: "To make to go out."—2.) Mid.: ἐκ-πορεύομαι, f. ἐκ-πορεύομαι, ("To make one's self to go out"; hence) a. *To go, or come, out or forth; to proceed forth*.—b. *To go away, depart*.

(ἐκ-ρίζ-όω -ω), 1. aor. ἐξερίζωσα, v. a. [ἐκ, "out"; *ρίζ-α*, "a root"] *To root out, uproot*.—Pass.: 1. aor. ἐξερίσθην, 1. fut. ἐκ-ρίζωθήσομαι.

ἐκρίζωσθε, 2. pers. plur. 1. aor. subj. of ἐκρίζω.

ἐκτείνας, ἄσα, αν, P. 1. aor. of ἐκτείνω.

ἐκτεινον, 1. aor. imperat. of ἐκτείνω.

ἐκ-τείνω, f. ἐκ-τενῶ, (p. ἐκ-τέτακα), 1. aor. ἐξ-έτεινα, v. a. [ἐκ, "out or forth"; *τείνω*, "to stretch"] *To stretch out or forth*.

ἐκτινάξατε, 2. pers. plur. 1. aor. imperat. of ἐκτινάσσω; x. 14.

(ἐκ-τινάσσω, f. ἐκτινάξω), 1. aor. ἐξετίναξα, v. a. [ἐκ, "off"; *τινάσσω*, "to shako"] *To shake off*.

1. ἕκ-τος, τη, τον, num. adj. [for ἕξ-τος; fr. ἕξ, "six"] ("Provided with ἕξ"; hence) *Siwth*:—ἔρα ἕκτη, *the siwth hour*, i. e. mid-day.

2. ἐκ-τός, adv. [ἐκ, "out"] *Outside*:—τὸ ἐκτός, *the outside*; see 1. δ, no. 6, b.

ἐκφύη, 3. pers. sing. pres. subj. of ἐκφύω.

ἐκ-φύω, (f. ἐκφύσω, 1. aor. ἐξέφύσα), v. a. [ἐκ, "out or forth"; *φύω*, "to produce"] ("To produce out or forth"; hence) Of a tree: *To put forth leaves, etc.*

ἐκ-χέω, f. ἐκχεῶ, (p. ἐκ-κέκυχα), 1. aor. ἐξέχεα, v. a. [ἐκ, "out"; *χέω*, "to pour"] 1. Act.: *To pour out*.—2. Pass.: ἐκ-χέομαι, p. ἐκκέχυμαι, 1. aor. ἐξεχύθην, 1. fut. ἐκχυθήσομαι: Of wine: *To be poured out from the skin; to be spilled*.

ἐ-λαφ-ρός, ρά, ρόν, adj. *Light, not heavy* [akin to Sans. *lagh-α*, "light"; e is a prefix].

ἐλάχιστος, η, ον, sup. adj. *Very small, least*.

*Ελεάζαρ, m. indecl. ("God is helper") *Elezar*; son of Eliud, and an ancestor of

Joseph the husband of the Virgin Mary; i. 15.

ἔλεγον, 1. aor. imperat. of ἔλέγω.

ἐλέγχω, f. ἐλέγξω, 1. aor. ἤλεγξα, v. a. *To reprove, rebuke, etc.*

ἐλε-έω -ω, f. ἐλέησω, 1. aor. ἤλεησα, v. a. [ἐλε-ος, "pity"] 1. *To have pity, or compassion on; to pity, compassionate.*—2. Pass.: (ἐλε-έομαι -οῦμαι), p. ἤλεμαι, 1. aor. ἤλεθην, 1. fut. ἐλεηθήσομαι, *To be pitied, to obtain pity or compassion.*

ἐλεηθήσομαι, fut. ind. pass. of ἐλεέω.

ἐλεημο-σύνη, σύνης, f. [for ἐλεημον-σύνη; fr. ἐλεήμων, ἐλεήμων-ος, "pitiful, compassionate"] ("The quality of the ἐλεήμων"; hence, "pity, compassion, mercy"; hence, as a result) *Alms, charity.*

ἐλεή-μων, monos, adj. [lengthened fr. ἐλεέ-μων; fr. ἐλεέ-ω, "to pity"] *Pitying, pitiful, compassionate.*

ἐλεῆσαι, ἐλέησον, 1. aor. inf. and imperat. of ἐλεέω.

ἔλεος, ου, m. *Pity, compassion, mercy.*

ἐ-λεύθ-ερος, έρα, ερον, adj. ("Doing as one desires," "pleasing one's self"; hence) *Free, at liberty* [for ἐ-λύθ-ερος, akin to Sans. root LUBH, "to desire"; whence, also, Lat. *lib-er, lub-et, lib-et*].

ἐλεύσομαι, fut. ind. of ἔρχομαι.

ἐλθέτω, 3. pers. sing. 2. aor. imperat. of ἔρχομαι.

ἐλθών, οὔσα, όν, P. 2. aor. of ἔρχομαι.

*Ελιᾱκέιμ, n. indecl. ("God sets up"), *Eliakim*; son of Abiud, and an ancestor of Joseph the husband of the Virgin Mary; i. 13.

*Ελιούδ, m. indecl. (variously considered to mean "Glory of God" and "God of the Jews") *Eliud*; son of Achim, and an ancestor of Joseph the husband of the Virgin Mary; i. 14.

ἐλπίζω, f. (ἐλπίζω and) ἐλπῖω, p. ἤλπικα, 1. aor. ἤλπισα, v. n. [for ἐλπιδ-σω; fr. ἐλπίς, ἐλπιδ-ος, "hope"] *To put one's hope; to hope, trust.*

ἐλπῖούσι, 3. pers. plur. fut. ind. of ἐλπίζω.

ἐμ-αυτοῦ, αὐτῆς (only in sing. number), reflexive pron. of 1st person [έγώ, ἐμ-οῦ, "I"; αὐτοῦ, gen. of αὐτός, "self"] *Of, etc., myself.*

(ἐμ-βαίνω, f. ἐμβήσομαι, p. ἐμβέβηκα), 2. aor. ἐνέβην, v, n. [for ἐν-βαίνω; fr. ἐν, "in"; βαίνω, "to go"] 1. *To go in or into, to enter, descend into.*—2. Of a vessel: With εἰς: *To enter into, go on board of.*

(ἐμ-βάπτω, f. ἐμ-βάψω), 1.

aor. *ἐν-έβαψα*, v. a. [for *ἐν-βάπτω*; fr. *ἐν*, "in"; *βάπτω*, "to dip"] *To dip in*.

ἐμβάς, ᾄσα, *άν*, P. 2. aor. of *ἐμβαίνω*.

ἐμβάψας, ᾄσα, *αν*, P. 1. aor. of *ἐμβάπτω*.

ἐμβῆναι, 2. aor. inf. of *ἐμβαίνω*.

ἐμ-βλέπω, (f. *ἐμ-βλέψω*), 1. aor. *ἐν-έβλεψα*, v. n. [for *ἐν-βλέπω*; fr. *ἐν*, "at"; *βλέπω*, "to look"] *To look at or upon*;—at vi. 26 folld. by *ἐς* and Acc.;—at xix. 26 *αὐτοῖς* (dat.) belongs to both *ἐμβλέψας* and *εἶπεν*.

ἐμβλέψας, ᾄσα, *αν*, P. 1. aor. of *ἐμβλέπω*.

ἐμβλέψατε, 2. pers. plur. 1. aor. imperat. of *ἐμβλέπω*.

ἐμ-βριμάομαι - *βριμῶμαι*, 1. aor. *ἐν-εβρίμησάμην*, v. mid. [for *ἐν-βριμάομαι*; fr. *ἐν*, "at"; *βριμάομαι*, "to snort"] ("To snort at," a term strictly applicable to horses; hence) With Dat.: *To admonish urgently*.

ἔμεινα, 1. aor. ind. of *μένω*.
**Εμμανουήλ*, m. indecl. ("God with us") *Emmanuel*; see Isaiah vii. 14.

ἐμνησθην, 1. aor. ind. of *μνησσκομαι*.

ἐμ-ός, *ή*, *όν*, pron. poss. [*ἐγώ*, *ἐμ-ού*, "I"] *Of, or belonging to, me; my, mine*.

ἐμ-παίζω, f. *ἐμ-παίξω* (and *ἐμ-παίζομαι*), 1. aor. *ἐν-έπαιξα*,

v. n. [for *ἐν-παίζω*; fr. *ἐν*, "at"; *παίζω*, "to play as a child would"; hence, "to sport"; hence, "to mock, jest," etc.] *To mock at, jest at*.—Pass.: (*ἐμ-παίζομαι*), 1. aor. *ἐν-επαίχθην*, 1. fut. *ἐμ-παιχθήσομαι*.

ἐμ-πεσοῦνται, 3. pers. plur. fut. ind. of *ἐμπίπτω*.

ἐμ-πίπτω, f. *ἐμπεσοῦμαι*, 2. aor. *ἐν-έπεσον*, v. n. [for *ἐν-πίπτω*; fr. *ἐν*, "in"; *πίπτω*, "to fall"] *To fall in or into*;—at xii. 11 folld. by *ἐς* and Acc.

ἐμπορ-ία, *ίας*, f. [*ἐμπορ-ος*, "a merchant"] ("A thing pertaining to an *ἐμπορος*"; hence) 1. *Trade, traffic, mercantile pursuits*.—2. *Merchandise, goods*.

ἐμ-πορ-ος, *ου*, m. [for *ἐν-πορ-ος*; fr. *ἐν*, "in"; *περ-άω*, in force of "to pass, or pass across," water] ("One who passes across—water—in" a ship, etc.; hence) *A merchant*, whose occupation takes him to foreign lands for the purpose of trading.

(*ἐμ-πρήθω*, f. *ἐμπρήσω*), 1. aor. *ἐν-έπρησα*, v. a. [for *ἐν-πρήθω*; fr. *ἐν*, in "strengthening" force; *πρήθω*, "to burn"] *To burn up*.

ἐμ-προσθεν, adv. [for *ἐν-προσθεν*; fr. *ἐν*, "in"; *πρόσθεν*, "before"] ("In the place before"; hence) With Gen.: 1.

Before, in front of, a place, etc.—2. In the presence of, in the sight of, before the eyes of.

ἐμ-πύω, f. ἐμ-πύωσ, 1. aor. ἐν-έπυσα, v. n. [for ἐν-πύω; fr. ἐν, "at, upon"; πύω, "to spit"] *To spit at or upon*;—at xxvi. 67; xxvii. 30 fold. by eis and Acc.

ἐμ-φαν-ίζω, f. ἐμφάνισω (and ἐμφάνιω), 1. aor. ἐν-εφάνισα, v. a. [for ἐν-φαν-ίζω; fr. ἐν, in "strengthening" force; φαν, root of φάινω, "to show"] 1. *To show forth, manifest, reveal, etc.*—2. Pass.: (ἐμ-φάν-ιζομαι), 1. aor. ἐν-εφάνισθην, *To be manifested, to appear.*

1. ἐν, neut. nom. and acc. sing. of εἷς.

2. ἐν, prep. gov. dat. only:

1. Locally: a. *In, within.*—b. *Among.*—c. *At.*—2. Of time: a. *In, within, in the course of, during.*—b. *On, upon:*—ἐν τῷ σαββάτῳ, *on the Sabbath*; xii. 2.—c. *In, at.*—3. Of the instrument, etc.: *With, by.*—4. Of the agent: *By.*—5. Of a number of persons: *Among.*—6. Of persons in whom something is regarded as residing, etc.—7. With verbs of motion, or implying motion, to denote going etc. *into* a place and doing something or being in it: ἀποστέλλω ὑμᾶς . . . ἐν μέσῳ λύκων, *I send you forth into,*

and to be in, the midst of wolves, x. 16.—8. After verbs of swearing, etc.: *By*; v. 34, etc.—9. To form adverbial expressions: ἐν τῷ κρυπτῷ, *in secret, secretly*, vi. 4.—10.

Of a state or condition: *In.*

ἐνα, masc. acc. sing. of εἷς.

ἐν-αρτίος, αρτία, αρτίος, adj. [ἐν, "without force" (cf. Lat. in); ἀρτίος, "opposite"] 1. *Opposite, facing*—2. With accessory notion of opposition, etc.: Of the wind: *Adverse, contrary, unfavourable.*

ἐνδεδῶμένος, η, ον, P. perf. pass. of ἐνδύω.

ἐν-δέκα, num. adj. indecl. [εἷς, ἐν-ός, "one"; δέκα, "ten"] ("One (and) ten"; i. e.) *Eleven*:—οἱ ἑνδεκα μαθηταί, *the eleven disciples* (i. e. apostles) who remained after the fall of Judas.

ἐνδέκά-τος, τη, τον, num. adj. [ἐνδεκα, "eleven"] *Eleventh.*

ἐνδύσῃσθε, 2. pers. plur. 1. aor. subj. mid. of ἐνδύω.

ἐν-δύω, (f. ἐνδύσω), 1. aor. ἐνέδυσα, v. a. [ἐν, "in"; δύω, "to get into or put on"; cf. ἐκδύω] 1. Act.: ("To make to get into or put on, and to be in"; hence) With Acc. of person and Acc. of thing: *To put something on another; to clothe another in something.*—2. Mid.: ἐν-δύομαι, (f. ἐνδύσομαι), (p. in act. form ἐν-

δέδωκα), 1. aor. ἐνεδυσάμην : With Acc. of thing: *To clothe one's self in, to put on or upon one's self.*—3. Pass.: (ἐν-δύομαι), p. ἐνδεδύμαι, *To be clothed*;—at xxii. 11 folld. by Acc. of "Respect."

ἐνέβην, 2. aor. ind. of ἐμβαίνω.

ἐνεκεν, adv. With Gen.: *For the sake of, on account of.*

ἐνεπαίχθην, 1. aor. ind. pass. of ἐμπαίζω.

ἐνέπρησα, 1. aor. ind. of ἐμπρήθω.

ἐν-εργ-έω -ῶ, 1. aor. ἐν-ήργησα, v. n. [ἐν, "at"; ἐργον, "work"] *To be at work; to operate, act powerfully.*

ἐνευλίξα, 1. aor. ind. of ἐνυλίττω.

ἐνεφάνισθην, 1. aor. ind. pass. of ἐμρανίζω.

ἐνν-ἄτος, ἄτη, ἄτον, adj. [for ἐννέ-ατος; fr. ἐννέ-α, "nine"] ("Provided with nine"; hence) *Ninth*:—ἕως ὥρας ἐννάτης, *until the ninth hour*, i. e. until 8 o'clock P.M.

ἐννέα, num. adj. indecl. *Nine* [akin to Sans. *navan*, Lat. *novem*, "nine"].

ἐννενηκοντα-εννέα, num. adj. indecl. [ἐννενηκοντα, "ninety"; ἐννέα, "nine"] *Ninety-nine*:—supply πρόβατα at xviii. 12, and προβάτοις at xviii. 13 with ἐννενηκονταεννέα.

ἐνοχ-ος, ον, adj. [for ἐνεχ-ος; fr. ἐνέχ-ω, "to have, or hold, within"; hence, in pass., "to be liable, or exposed, to"] 1. With Dat., or εἰς and Acc.: *Liable, exposed, or subject to.*—2. With Gen. (dependent on δίκη or γραφή, to be supplied) *Liable, or exposed, to the punishment of.*

ἐνταλ-μα, μᾶτος, n. [for ἐντελ-μα; fr. ἐντέλ-λω, "to command"] ("That which is commanded"; hence) *A command, precept.*

ἐντάφϊ-ᾱζω, 1. aor. ἤνταφίσσα, v. a. [ἐντάφϊ-α, "funeral rites or obsequies"] ("To perform ἐντάφια"; hence) 1. *To prepare for burial*, viz. with spices, unguents, etc.—2. *To bury.*

ἐντάφιασ-μός, μου, m. [for ἐνταφιαδ-μός; fr. ἐνταφιαῖζω (= ἐνταφιδδ-σω), "to bury"] *A burial.*

ἐντέλλ-ομαι, f. ἐντελοῦμαι, 1. aor. ἐντειλᾶμην, v. mid. [ἐντέλλ-ω (very rare), "to command"] With Dat.: *To command, enjoin, etc.*, of one's own self;—at xv. 4 without Dat.

ἐντεῦθεν, adv. *From this place, hence.*

ἐντολ-ή, ἥς, f. [for ἐντελ-ή; fr. ἐντέλ-λω; see ἐντέλλομαι] ("That which is commanded"; hence) *A commandment.*

ἐν-τός, adv. [ἐν, "in"] With

Gen.: *Within, inside of*:—τὸ ἐντός, *the inside of*; see 1. δ, no. 6, b.

ἐντρέπῃσθαι; see ἐντρέπω.

(ἐν-τρέπω, 2. aor. ἐν-τρέπων, v. a. [ἐν, "in"; τρέπω, "to turn"]) 1. Act.: "To turn in" a place; hence, "to turn about."—2.) Mid.: ἐν-τρέπομαι, (2. aor. pass. in mid. force, ἐν-τρέπην), 2. f. pass in mid. force, ἐν-τρέπῃσθαι, ("To turn one's self about"; hence, "to turn towards"; hence, in figurative sense) *To pay heed or regard to; to respect, reverence.*

ἐν-τυλίσσω (Attic ἐν-τυλίττω, f. ἐν-τυλίξω), 1. aor. ἐν-ετύλιξα, v. a. [ἐν, "in"; τυλίσσω or τυλίττω, "to wrap, or roll, up"] *To wrap, or roll, up in.*

1. ἐξ; see ἐκ.

2. ἕξ, num. adj. indecl. *Six* [akin to Sans. *shash*, "six"].

ἐξ-αίρώ -ω, f. ἐξαιρήσω, 2. nor. ἐξεῖλον, v. a. [ἐξ (= ἐκ), "out"; αἰρέω, "to take"] ("To take out"; hence, with accessory notion of force) *To pluck out.*

ἐξ-ἀνάτελλω, 1. aor. ἐξ-ἀνέτειλα, v. n. [ἐξ, "forth"; ἀνατέλλω, (neut.) "to rise"] ("To rise forth"; hence) *Of seeds: To spring forth or up from the ground.*

ἐξἀνέτειλα, 1. aor. ind. of ἐξἀνάτελλω.

ἐξεβόμην, 2. aor. ind. mid. of ἐκβιδωμι.

ἐξέδυσα, 1. aor. ind. of ἐκδύω.

ἔξελε, 2. aor. imperat. of ἐξαιρέω.

ἐξελεύσομαι, fut. ind. of ἐξέρχομαι.

ἐξέλθω, 2. aor. subj. of ἐξέρχομαι.

ἐξελθόν, οὔσα, ὄν, P. 2. aor. of ἐξέρχομαι.

ἐξ-έρχομαι, f. ἐξ-ελεύσομαι, p. ἐξ-ελήλυθα, 2. aor. ἐξ-ἦλθον, v. mid. [ἐξ, "out"; ἔρχομαι, "to come or go"] *To come, or go, out or forth.*

ἐξ-εσσι, (f. ἐξ-έσται), v. impers. [ἐξ, denoting "completeness"; εσσι (impers.), "it is possible"] ("It is quite possible" for one; hence) *It is lawful or allowable; it is permitted, etc.*

(ἐξ-ετάζω, f. ἐξ-ετάσω, rarely ἐξ-ετώ, p. ἐξ-ἤτάκα), 1. aor. ἐξ-ἤτάσα, v. a. [ἐξ, in "intensive" force; ἐτάζω, "to test, examine"] ("To test, or examine, thoroughly"; hence) *To question closely.*

ἐξετάσῃτε, 2. pers. plur. 1. aor. imperat. of ἐξετάζω.

ἐξέτεινα, 1. aor. ind. of ἐκτείνω.

ἐξηγάγον, 2. aor. ind. of ἐξάγω.

ἐξ-ἡ-κοντα, num. adj. indecl. [ἐξ, "six"; (η) connecting vowel; κοντα; see *τριάκοντα*]

("Provided with six tens"; i. e.) *Sixty*.

ἐξηράνθην, 1. aor. ind. pass. of *ξηραίνω*.

ἐξιστάμην, imperf. ind. mid. of *ἐξίστημι*.

ἐξ-ίστημι, (f. ἐκστήσω), p. ἐξέστηκα, 1. aor. ἐξέστησα, 2. aor. ἐξέστην, v. a. and n. [ἐξ, "out of"; ἵστημι, "to make to stand"; and, in certain tenses, "to stand"] 1. a. Act.: In pres., imperf., 1. fut., and 1. aor.: ("To make to stand out of" a place; hence) *To amaze, astonish*.—b. Nent.: In perf., pluperf., and 2. aor.: ("To stand out" of one's self; hence) *To be amazed or astonished*.—2. Mid.: ἐξ-ιστάμαι (= no. 1, b), *To be amazed or astonished*.

ἐξ-ομολογέομαι -ομολογ-οῦμαι, f. ἐξομολογήσομαι, v. mid. [ἐξ, denoting "completeness"; ομολογέομαι (mid. of ομολογέω), in force of "to confess"] *To confess, own, or acknowledge fully or thoroughly*;—at iii. 6 fold. by Acc. of thing;—at xi. 25 fold. by Dat. of person and ὅτι with dependent clause.

ἐξόν, neut. part. of impers. ἔξεστι:—οὐκ ἐξόν ἦν, *it was not lawful*; see εἰμί, no. 9.

ἐξ-ορκίζω, v. a. [ἐξ (= ἐκ), in "strengthening" force; ὀρκίζω, "to tender an oath to, or to adjure" a person] With

κατά and Gen.: *To adjure one by*.

ἐξου-σία, σίας, f. [for ἐξου-σία; fr. ἐξόν, ἐξόντ-ος, part. of impers. verb ἔξεστι, "it is permitted"] ("The being permitted" to do something; hence) *Power, authority*.

1. ἔξω, fut. ind. of ἔχω.

2. ἔξ-ω, adv. [ἐξ, "out"]

1. *Outside, on the outside*.—2. With Gen.: a. *Outside of, out of*.—b. *Out of, away from*.

ἐξω-θεν, adv. [ἐξω, "outside"; suffix θεν(ν), denoting "from"] (1. "From without."—2.) = ἔξω : a. *On the outside, without*.—b. With Gen.: *Outside of, outside*:—τῷ ἐξω-θεν, *the outside of*, xiii. 25; see 1. δ, no 6, b.

ἑ-ορτ-ή, ἡς, f. *A feast* [prob. akin to Sans. *vrāt-a*, in the force of "a holy act," as being, originally, a feast or festival held in honour of some deity; or, else, in the force of the act of "eating"; ἑ is a prefix].

ἐπάθον, 2. aor. ind. of πάσχω.

ἐπ-αίρω, (f. ἐπαρῶ), 1. aor. ἐπήρα, v. a. [ἐπ-ί, "up" to a place; αἶρω, "to lift"] *To lift or raise up*.

ἐπ-άν, conj. [ἐπ-εί, "when"; ἄν, indefinite particle] *When-ever*.

ἐπ-ανᾶγω, (f. ἐπανάξω), 2.

aor. ἐπάρησθαι, v. n. [ἐπ-ι, in "strengthening" force; ἀράω, in force of "to bring back again"] ("To bring one's self back again"; hence) *To go, or come, back again; to return.*

ἐπαναστήσομαι, fut. ind. of ἐπανίσταμαι.

(ἐπ-ἀνίσταμαι), f. ἐπαναστήσομαι, v. mid. [mid. form of ἐπ-ανίστημι, "to set up against"] *To set one's self, etc., up against; to rise up against, take hostile steps against;—at x. 21 strengthened by follg. ἐπί.—In Gr. Test. this verb occurs only twice, and each time in the fut. ind.*

ἐπάνω, adv. [ἐπ-ι, in "strengthening" force; ἄνω, "above"] 1. *Above, over.*—2. *On, upon.*

ἐπᾶρας, ἄσα, αἰ, P. 1. aor. of ἐπαίρω.

ἐπ-αύριον, adv. [ἐπ-ι, "upon"; αὔριον, "to-morrow"] *Upon to-morrow, on the morrow;—in Gr. Test. only with the Dat. fem. art. (τῇ) preceding, so that in each instance ἡμέρα must be supplied.*

ἐπαχύνθην, 1. aor. ind. pass. of παχύνω.

ἐπέγνων, 2. aor. ind. of ἐπιγινώσκω.

ἐπέθηκα, 1. aor. ind. of πῆτιθέμι.

ἐπεί, conj. *Since, seeing that, inasmuch as.*

ἐπει-δή, adv. [ἐπεί, "since"; δή, used in "strengthening" force] *Since, seeing that, inasmuch as.*

ἐπελάβόμην, 2. aor. ind. of ἐπιλαμβάνομαι.

ἐπελάβόμην, 2. aor. ind. of ἐπιλαμβάνομαι.

ἐπ-ερωτάω -ερωτώ, f. ἐπερωτήσω, 1. aor. ἐπερωτήσα, v. a. [ἐπ-ι, in "strengthening" force; ἐρωτάω, "to ask"] *To ask; to ask, or inquire, of a person.*

ἐπέτρεψα, 1. aor. ind. of ἐπιτρέπω.

ἐπηρεάζω, v. a. *To revile, speak evil of, abuse.*

ἐπί (before a soft vowel, ἐπ'; before an aspirated vowel, ἐφ'; prep. gov. gen., dat., and acc.: 1. With Gen.: a. Of place: (a) *On, upon.*—(b) *In, at.*—b. Of time: *In the time, or days, of.*—c. *Before, in the presence of, a person.*—2. With Dat.: a. Of place: (a) *On, upon.*—(b) *In, at.*—b. Of a cause, occasion, etc.: (a) *At.*—(b) *About, concerning.*—c. Of persons, things, etc.: *On, upon, in.*—d. Of a name, authority, etc.: *In, by.*—3. With Acc.: a. Of place: (a) *On, upon.*—(b) *At.*—(c) *To.*—b. Of measurement, etc.: *Up to, as far as:—ἐφ' ὅσον, (up to how much; i. e.) so far as, inas-*

much as, xiv. 40, 45.—*c.* Of time: *For, during*:—ἐφ' ὅσον, *for as long a time as, as long as, while, whilst*, ix. 15.—*d.* In hostile sense: *Against*.—*e.* Of persons: *As to, as regards or respects, towards, on or upon*.—*f.* To denote purpose, etc.: *For*:—ἐφ' ὃ, *for what purpose, wherefore*, xxvi. 50.

ἐπι-βαίνω, (*f.* ἐπιβήσομαι), *p.* ἐπιβέβηκα, 2. aor. ἐπέβην, *v. n.* [ἐπί, "upon"; βαίνω, "to go"] ("To go upon"; hence) *With eis and Acc.*: 1. *To mount upon, get upon*.—2. *In perf.*: *To have mounted upon; to sit upon*.

ἐπι-βάλλω, *f.* ἐπιβάλω, 2. aor. ἐπ-έβαλον, *v. a.* [ἐπί, "upon"; βάλλω, "to throw"] ("To throw upon"; hence) *With Acc. and ἐπί with Acc.*: *To lay, or put, upon*.

ἐπιβεβηκώς, *vía, ós*, *P. perf.* of ἐπιβαίνω.

ἐπιβλη-μα, *μάτος, n.* [ἐπι-βάλλω, "to lay upon"; through ἐπί and βλη, a root of simple βάλλω] ("That which is laid upon" something; hence) *A patch*.

(ἐπι-γαμβρεύω), *f.* ἐπιγαμβρεύσω, *v. a.* [ἐπί, "to or towards"; γαμβρεύω, "to act the part of a γαμβρός" (in the force of) "a kinsman"] ("To act the part of a kinsman towards" a woman; hence) *To marry*.—For the explana-

tion of xxii. 24 see Deut. xxv. 5 *sqq.*

ἐπι-γινώσκω, *f.* ἐπιγνώσσομαι, (*p.* ἐπιγνώκα), 2. aor. ἐπ-έγνων, *v. a.* [ἐπί, in "strengthening" force; γινώσκω, "to perceive, to know"] 1. *To perceive or observe*.—2. *To know, recognize*.

ἐπιγινούς, οὔσα, *όν, P. 2. aor.* of ἐπιγινώσκω.

ἐπιγνώσομαι, *fut. ind.* of ἐπιγινώσκω.

ἐπιγράφ-ῃ, *ῆς, f.* [ἐπιγράφω, "to write upon, inscribe"] ("That which is inscribed"; hence) *An inscription*.

ἐπι-δεικνύμι (ἐπι-δεικνύω), (*f.* ἐπι-δείξω), 1. aor. ἐπ-έδειξα, *v. a.* [ἐπί, in "strengthening" force; δεικνύμι, "to show"] *To show*.

ἐπιδείξαι, 1. aor. inf. of ἐπιδεικνύμι.

ἐπιδείξαιτε, 2. pers. plur. 1. aor. imperat. of ἐπιδεικνύμι.

ἐπι-δίδωμι, *f.* ἐπιδώσω, 1. aor. ἐπέδωκα, *v. a.* [ἐπί, "to"; δίδωμι, "to give"] *With Acc. of thing and Dat. of person*: *To give something to some one*.

ἐπιδώσω, *fut. ind.* of ἐπι-δίδωμι.

ἐπιθεῖς, εἶσα, *έν, P. 2. nor.* of ἐπιτίθημι.

ἐπι-θῦμ-έω -ῶ, *f.* ἐπιθῦμήσω, 1. aor. ἐπεθύμησα, *v. n.* [ἐπί, "upon"; θυμ-ός, "mind"] ("To set the mind upon" a

thing; hence) 1. In good sense: With Inf.: *To desire to do, etc.*; xiii. 17.—2. In a bad sense: With Gen. of person: *To have a desire for, to lust after*; v. 28.

ἐπιθῶ, 2. aor. subj. of ἐπιτίθημι.

ἐπι-κάθιζω, 1. aor. ἐπ-εκθίσα, v. n. [ἐπί, "upon"; κάθιζω, (neut.) "to sit down"] *To sit down upon.*

(ἐπι-κἄλῳ -κἄλῳ, f. ἐπι-κἄλῳ), 1. aor. ἐπ-εκἄλεσα, v. a. [ἐπί; κἄλῳ, "to call"]

1. [ἐπί, in "strengthening" force] With second Acc.: *To call an object that which is denoted by the second Acc.*; x. 25.—2. [ἐπί, "in addition"] a. Act.: *To call in addition.*

—b. Pass.: ἐπι-κἄλομαι -κἄλοῦμαι, p. ἐπ-κέκλημαι, 1. aor. ἐπ-εκλήθην, *To be called by a surname, to be surnamed.* ἐπικληθεῖς, εἶσα, ἐν, P. 1. aor. pass. of ἐπικἄλέω.

ἐπι-λαμβάνομαι, (f. ἐπι-λήψομαι, p. pass. in mid. force, ἐπ-ελημμαι), 2. aor. ἐπ-ελάβ-όμην, v. n. [ἐπί, in "strengthening" force; λαμβάνομαι (mid. of λαμβάνω, "to take hold of"), "to take, or lay, hold of," as one's own act] With Gen.: *To take, or lay, hold of.*

ἐπιλανθάν-ομαι, (f. ἐπι-λήσομαι, p. act. in mid. force, ἐπι-λέληθα), 2. aor. ἐπ-ελάβ-

όμην, v. mid. [ἐπιλανθάν-ω, "to cause to forget"] ("To cause one's self to forget"; hence) *To forget.*

ἐπίον, 2. aor. ind. of πίνω.

ἐπίορκ-έω -ῶ, f. ἐπίορκ-ήσω, p. ἐπίορκ-ηκα, 1. aor. ἐπίορκ-ησα, v. n. [ἐπίορκ-ος, "swearing falsely, forsworn"] ("To be ἐπίορκος"; hence) *To swear falsely, to forswear one's self.*

ἐπιού-σιος, σῖα, σῖον, adj. [for ἐπιόντ-σιος (cf. ἐξου-σία for ἐξοντ-σία); fr. ἐπίων, ἐπιδόντ-ος, part. pres. of ἐπειμι, "to go, or come, to"] ("Pertaining to going, or coming, to" one; hence) With reference to the day: *Pertaining to the going or passing day; for the day, sufficient for the day.*

ἐπι-ση-μος, μον, adj. [ἐπί, "upon"; ση, base of σῆ-μα, "a mark or sign"] ("Having, or with, a σῆμα upon" it; hence) *Remarkable, notable.*

ἐπι-σκέπτομαι, (f. ἐπι-σκέψομαι), 1. aor. ἐπ-εσκεψάμην, v. mid. [ἐπί, "upon"; σκέπτ-ομαι, "to look"] ("To look upon"; hence) *To come, or go, to see; to visit a sick person.*—N.B. The present is used only by late authors, ἐπισκοπέω being the word employed in classical writers. This latter verb, however, takes its tenses from ἐπισκέπτομαι.

ἐπι-σκήζω, (f. ἐπι-σκήσω),

1. aor. ἐπ-εσκήσα, v. n. [ἐπί, in "strengthening" force; σκιάζω, "to shade, overshadow"] *To overshadow.*

ἐπιστραφέις, εἶσα, ἐν, P. 2. aor. pass. (in mid. force) of ἐπιστρέφω.

ἐπιστράφηται, 2. aor. imperat. pass. (in mid. force) of ἐπιστρέφω.

ἐπι-στρέφω, f. ἐπι-στρέψω, 1. aor. ἐπ-έστρεψα, v. a. and n. [ἐπί, "to"; στρέφω, "to turn"] ("To turn to" some object; hence) 1. Act.: *To turn round or about; to turn.*—2. Neut.: ("To turn one's self about"; hence) a. *To return, go or come back.*—b. *To turn to God, to be converted.*—3. Mid.: ἐπι-στρέφομαι, 2. aor. pass. in mid. force, ἐπ-εστράφη: a. *To turn one's self, etc., round; to turn round.*—b. *To turn back, return;* x. 13.

ἐπιστρέψαι, 3. pers. sing. 1. aor. ind. of ἐπιστρέφω.

ἐπισυνάγειν, 2. aor. inf. of ἐπισυνάγω.

ἐπι-συνάγω, f. ἐπι-συνάξω, 1. aor. ἐπι-συνήξα, v. a. [ἐπί, in "strengthening" force; συνάγω, "to bring together"] *To bring, or gather, together; to collect, assemble.*

ἐπι-τίθεαι, (Ion., for ἐπι-τίθειαι, 3. pers. plur. pres. ind. of ἐπιτίθημι.

ἐπι-τίθημι, f. ἐπι-θήσω, (p. ἐπι-τίθεικα), 1. aor. ἐπ-έθηκα,

2. aor. ἐπ-έθη, v. a. [ἐπί, "upon," also, "over"; τίθημι, "to put"] 1. *To put, or place, upon; to lay upon;*—fold. sta. by Dat., sta. by ἐπί and Acc.—2. *To put, or place, over; to set upon;*—at xxvii. 37 strengthened by ἐπάρω.

ἐπι-τίμ-αι, -ω, (f. ἐπι-τιμήσω), 1. aor. ἐπ-ετίμησα, v. a. [ἐπί, "upon"; τίμη-ή, "value"] ("To lay the value (i. e. a penalty) upon" a person; hence, "to object something to" one; hence, as neut. verb) With Dat.: 1. *To strictly enjoin or command.*—2. *To censure, rebuke, reprove, etc.*

ἐπι-τρέπω, (f. ἐπι-τρέψω), 1. aor. ἐπ-έτρεψα, v. a. [ἐπί, "to"; τρέπω, "to turn"] ("To turn" something "to" a person; hence, "to give up, yield"; hence) With Dat. of person and Inf.: *To permit, suffer, allow one to do, etc.*

ἐπιτρέπον, 1. aor. imperat. of ἐπιτρέπω.

ἐπίτροπος, ου, m. [for ἐπίτροπος; fr. ἐπιτρέπω, "to turn over to"; hence, "to entrust"] ("One entrusted" with the care or charge of a thing, etc.; hence) *A steward.*

ἐπι-φά-σκω, v. n. [for ἐπι-φάτ-σκω; fr. ἐπί, "towards"; φῶς, φωτ-ός, "light"] *To grow towards light, to be near dawn.*

ἐπιφάσκων, ουσα, ον, P.

pres. of *ἐπιφάσκω*;—at xxviii. I supply *ἄρα* with *ἐπιφωσκούσῃ* (Dat. of time "when"), *at the hour near dawn*.

ἐπλήσθην, 1. aor. ind. pass. of *πμπλημι*.

ἐπ-οὐράνιος, *οὐράνιον*, adj. [*ἐπ-ί*, in "strengthening" force; *οὐράνιος*, "heavenly"] *Heavenly, in heaven*.

ἑπτά, num. adj. indecl. *Seven* [akin to Sans. *saptan*; cf. Lat. *septem*].

ἑπτά-κις, adv. [*ἑπτά*, "seven"] With Gen. of time: *Seven times in or during*.

ἐργ-άζομαι, (f. *ἐργάζομαι*, p. *ἐργασμαι*), 1. aor. *ἐργάσ-αμην*, v. mid. [*ἐργ-ον*, "work"] 1. Neut.: a. *To work, labour*, etc.; xxi. 28.—b. *To work at a trade or business; to trade, traffic*; xxv. 16.—2. Act.: a. *To work, do, perform*; vii. 23.—b. With cognate Acc.: *To work, i. e. accomplish, do, effect*, etc.; xxvi. 10.

ἐργ-άτης, *ἄνθρωπος*, m. [*ἐργ*, root of *ἐργ-ω* (obsol.), "to work"] *A workman, labourer*.

ἐργ-ον, *ον*, n. [root *ἐργ*; see *ἐργάτης*] 1. *Work*.—2. *A deed, act, action*.

ἐρεῖ, 3. pers. sing. of *ἐρῶ*.

ἐρεῖς, *ἐρεῖτε*, 2. pers. sing. and plur. of *ἐρῶ*.

ἐρεύγομαι, f. *ἐρεύξομαι*, v. mid. ("To belch forth"; hence) Of words, etc., as

Object: *To pour forth, utter aloud, proclaim*.—N.B. In Latin, Cicero uses the kindred word *eructo* in the same force at Cat. 2, 5, 10; while in the Vulgate it is also found at Pa. xlv. 2, and Pa. cxviii. 171.

ἐρημ-ία, *ίας*, f. [*ἐρημ-ος*, "lonely, desert"] ("The state of the *ἐρημος*"; hence, "loneliness, solitude"; hence) *A desert place, a desert, wilderness*.

ἐρημος, *ον*, adj. Of places: *Lonely, solitary, desolate, desert*.—As Subst.: *ἐρημος*, *ον*, f. *A wilderness, desert*, etc. [prob. to be divided *ἐρημ-ος*, and to be referred to Sans. root *BAH*, "to leave"; past part. "abandoned"; so that *ἐ* will be a prefix, and *μος* a suffix].

(*ἐρημ-όω* -*ω*, f. *ἐρημώσω*, p. *ἠρήμωκα*), v. a. [*ἐρημ-ος*, "lonely"] ("To make *ἐρημος*"; hence) *To lay waste or desolate; to bring to desolation*.—Pass.: *ἐρημ-όμαι* -*οῦμαι*, p. *ἠρήμωμαι*, 1. aor. *ἠρημάσθην*. *ἐρήμω-σις*, *σις*, f. [for *ἐρήμω-σις*; fr. *ἐρημόω*, "to lay waste"] *A laying waste or desolating; desolation*; see *βδέλυγμα*.

ἐρίξω, f. *ἐρίσω* and *ἐρίξω*, p. *ἠρίκα*, v. n. [for *ἐρίδ-ω*; fr. *ἐρις*, *ἐρίδ-ος*, "strife"] ("To employ *ἐρις*"; hence) *To strive, wrangle, quarrel*, etc.

ἄρξ-λον, ἴου, n. (dim. only in form) [ἄρξ-ος, "a kid"] ("A kid"; hence) *A goat.*

ἄρξος, ου, m. ("A kid"; hence) *A goat.*

ἄρξιμένος, η, ου, P. perf. pass. of ῥίπτω.

ἔρχομαι, f. ἐλεύσομαι, p. ἐλήλυθα, 2. aor. ἦλθον, v. mid.:

1. *To come, to go.*—2. Pres. of an all but immediate future: *Will or shall come; am, etc., coming.*—3. With Inf. (where the part. fut. is used in classic authors) to mark a purpose, intention, etc.: *To come for the purpose of, or in order to.*

—4. Of things as Subject: *To come = to be brought.*—5. Of time: *To come, arrive, etc.* [akin to Sans. *arohāha* (fr. root *RICHH* or *RI*, "to go") = *ἔρχομαι*; while the 2. aor., perf., pluperf., and fut. are formed fr. a root *ελυθ*].

ἔρω, fut. of pres. εἶρω, which occurs perhaps only once: *I, etc., will tell or say.*

ἐρωτάω -ω, f. ἐρωτήσω, (p. ἠρώτηκα), 1. aor. ἠρώτησα, v. a.: 1. *To ask, inquire of.*—2. With Acc. of person and Acc. of thing: *To ask a person something; xxi. 24.*

ἐσίστην, 1. aor. ind. pass. of σείω.

ἐσθίω, (f. ἔδομαι, p. ἐθήδοκα), v. a. and n.: 1. *To eat something.*—2. Neut.: *To eat, take food, etc.*

ἐσφυλμένος, η, ου, P. perf. pass. of σκύλλω.

ἐσμέν, 1. pers. plur. pres. ind. of εἰμί.

*Ἐσρώμ, m. indecl. *Ἐσρώμ*; son of Phares, and one of the ancestors of Christ; i. 3.

ἔσται, for ἔσεται, 3. pers. sing. fut. ind. of εἰμί.

ἔστέ, 2. pers. plur. pres. ind. of εἰμί.

ἔστηκα, perf. ind., and ἐσθηκαί, pluperf. ind. of ἵστημι, used as pres. and imperf.

ἑστην, 2. aor. ind. of ἵστημι.

ἕστησα, 1. aor. ind. of ἵστημι.

ἕστρωσα, 1. aor. ind. of στρώννυμι.

ἔτω, 3. pers. sing. pres. imperat. of εἰμί.

ἐσώς, ὦσα, ὅς and ὅς (= ἐσθηκώς, νῖα, ὅς), P. perf. of ἵστημι.

ἐσχάτος, η, ου, sup. adj. [perhaps akin to ἐκ, ἐξ, "out"] ("Outermost"; hence) Of time, order, rank, etc.: *Last.*—As Subst.: a. ἐσχατοί, ου, m. plur. *Last persons, last.*—With art.: *The last.*—b. ἐσχάτα, ου, n. plur. *Last circumstances, last state; xii. 45.*

ἐσχίστην, 1. aor. ind. pass. of σχίζω.

ἔσχον, 2. aor. ind. of ἔχω.

ἔσω, adv. [for εἰς-ω (ἐς, εἰς, "into")] *Within, inside.*

ἔσω-θεν, adv. [ἔσω, "within"; suffix -θεν = "from"]
1. *From within*.—2. = ἔσω:
Within.

ἐσώθην, 1. aor. ind. pass. of
σώζω.

ἔσωσα, 1. aor. ind. of σώζω.

ἑταῖρος, ου, m.: 1. *A comrade, companion*.—2. As a mode of address: Voc.: ἑταῖρα, *Comrade! my good friend!*

ἐπαράχθην, 1. aor. ind. pass. of παρᾶσσω.

ἕτερος, α, ου, adj.: 1. *Other* of two; *the other*.—2. *Another* (= Lat. alius).—As Subst.: a. ἕτερος, ου, m. *Another person, another*;—Plur.: *Others*.—b. ἕτερα, ου, n. plur. *Other things*.

ἔτι, adv.: 1. *Of time: a. Still, yet*.—b. *Any longer, any more*.—c. *Even now*.—2. *Further, moreover* [akin to Sans. ati, "beyond"].

ἐτοιμ-αῖω, f. ἐτοιμάσω, p. ἡτοίμακα, 1. aor. ἡτοίμασα, v. a. [ἐτοιμ-ος, "ready"] *To make or get ready, to prepare*.—Pass.: ἐτοιμ-άξομαι, p. ἡτοίμασμαι, 1. aor. ἡτοιμάσθην, 1. fut. ἐτοιμασθήσομαι;—at xx. 23 supply αὐτό (= τὸ καθίσαι ἐκ δεξιῶν μου καὶ ἐξ ἐναντιῶν μου) as the Subject of ἡτοίμασται.

ἑτοιμος, η, ου, adj. *Ready, prepared*.

ἔτος, εος ους, n. *A year*;—at ix. 20 δώδεκα ἔτη is Acc. of

"Duration of Time" [akin to Sans. *vatsas*, "a year"].

εὖ, adv. *Well* [like εὖς, "good," akin to Sans. *su*, which signifies both "good" and "well"].

εὐαγγελ-ίζομαι, 1. aor. εὐ-ηγγελίσάμην, v. mid. [εὐαγγελ-ος, "bringing good tidings"] ("To be εὐαγγελος"; hence) 1. Mid.: With Acc. of person alone: *To convey tidings, or preach the Gospel, to*.—2. Pass.: εὐαγγελ-ίζομαι, p. εὐηγγέλισμαι, 1. aor. εὐηγγέλισθην: Of persons as Subject: *To have good tidings, or the Gospel, conveyed, or preached, to one, etc.*; xi. 5.—N.B. In St. Matthew's Gospel only in pass., and at the one place pointed out above.

εὐαγγέλι-ον, ου, n. [id.] ("A thing pertaining to εὐαγγελος"; hence) *Good tidings, glad message*; i. o. *the Gospel*.

εὐ-δια, ας, f. [εὐδῖος (of the weather), "fair"] *Fair weather*.

εὐ-δοκέω -δοκῶ, (1. f. εὐ-δοκήσω), 1. aor. εὐ-δόκησα and ἡν-δόκησα, v. n. [εὖ, "well"; δοκέω, "to think"] ("To think well"; hence) With ἐν and Dat. of person, or εἰς with Acc. of person: *To be well pleased at or with one*.

εὐδοκ-ία, ιας, f. [εὐδοκ-έω, "to be well pleasing"] ("A

being well pleasing"; hence, concrete) *That which is well pleasing, a satisfaction.*

εὐθεί-ως, adv. [**εὐθύς**, **εὐθεί-ος**, "straight"] ("After the manner of the **εὐθύς**"; hence) Of time: *Straightway, forthwith, immediately.*

1. **εὐθύς**, εἰς, ὅ, adj. *Straight*; iii. 3.

2. **εὐθέως**, adv. [1. **εὐθύ-ς**] Of time = **εὐθείως**; iii. 16; xiii. 20, 21.

εὐκαιρ-ία, ἴας, f. [**εὐκαιρ-ος**, "seasonable"] ("The state, or condition, of the **εὐκαιρος**"; hence) *A seasonable, or fitting, time; an opportunity.*

εὐ-κοπ-ος, ον, adj. [**εἰδ**, "easily"; κοπ, root of κόπτω, "to cut"] ("Easily cut"; hence) *Without toil or difficulty, easy.*

Comp.: **εὐκοπ-ώτερος**.

εὐκοπώτερος, α, ον; see **εὐκοπος**.

εὐ-λογ-έω -ῶ, imperf. (**εὐ**, and) **ηὐ-λόγ-εον** ον, f. **εὐ-λογ-ήσω**, 1. aor. **εὐ-λόγ-ησα** (and **ηὐ-λόγ-ησα**), v. n. and a. [**εὖ-ς**, "good"; **λόγ-ος**, "a word"] 1. Neut.: ("To use good words" hence) *To offer praise, to give thanks.*—2.: a. Act.: ("To use good words of"; hence) *To bless.*—b. Pass.: **εὐ-λογ-έσθαι** -οῦμαι, p. **εὐ-λόγ-ημαι**, (1. aor. **εὐ-λογ-ήθην**, 1. f. **εὐ-λογ-ηθήσομαι**).

εὐλογημένος, η, ον, P. perf. pass. of **εὐλογέω**.

εὐνο-έω -ῶ, v. n. [**εὐνο-ος**, "well-minded, friendly"] ("To be **εὐνοος**"; hence) With Dat. of person: *To be of a friendly mind or bearing to or towards one; to be reconciled to an enemy*:—for ἴσθι **εὐνοῶν**, see **εἰμί**, no. 9.

(**εὐνοῦχ-ίζω**, f. **εὐνοῦχ-ίσω**), 1. aor. **εὐνοῦχ-ισα**, v. a. [**εὐνοῦχ-ος**, "eunuch"] 1. *To make a eunuch of a person*;—at xix. 12 in figurative force.—2. Pass.: 1. aor. **εὐνοῦχ-ίσθην**, *To be made a eunuch.*

εὐνοῦχ-ος, ου, m. [contr. fr. **εὐν-ό-εχ-ος**; fr. **εὐν-ή**, "a bed"; (ο) connecting vowel; **ἐχ-ω**, in force of "to have charge of"] ("He who has charge of the bed"; hence, as employed in Eastern countries for taking charge of the women) *A eunuch.*

εὐνοῶν, contr. masc. nom. part. pres. of **εὐνοέω**.

εὐρέθην, 1. aor. ind. pass. of **εὐρίσκω**.

εὐρήσω, 1. fut. ind. of **εὐρίσκω**.

εὐρ-ίσκω, f. **εὐρήσω**, p. **εὐρηκα**, 1. aor. **εὐρησα**, 2. aor. **εὐρον**, v. a. irreg. [root **εὐρ**] 1. *To find.*—2. *To find out, discover.*—Pass.: **εὐρ-ίσκομαι**, (p. **εὐρημαι**), 1. aor. **εὐρέθην**, 1. fut. **εὐρεθήσομαι**.

εὐρον, 2. aor. ind. of **εὐρίσκω**.

εὐρ-ύ-χωρ-ος, ον, adj. [**εὐρ**-

ύς, "wide"; (υ) connecting vowel; χῶρ-ος, "a place" ("Having, or with, a wide place"; hence) Of a road: *Spacious, roomy, broad, etc.*

εὖρω, 2. aor. subj. of εὐρίσκω.

εὐρών, οὔσα, όν, P. 2. aor. of εὐρίσκω.

εὐχαρίστ-έω -ῶ, 1. aor. εὐχαρίστησα, v. n. [εὐχαρίστος, "thankful"] ("To be thankful"; hence, as a result) *To offer, or give, thanks.*

εὐ-ώνυμ-ος, ον, adj. [lengthened fr. εὐ-όνυμ-ος; fr. εἰδ, "good"; δυνμ-α, Æolic form of δνομ-α, "a name"] ("Having a good name"; hence, of omens, "lucky"; hence, euphemistic for ἀριστερός, "left," which was regarded as an ill-omened word) *Left*, as opposed to "right":—ἐξ εὐωνύμων, *on the left hand*; see δκ.

ἐφάγων, 2. aor. without present: *To eat* [akin to Sans. root BHAKSH, "to eat"].

ἐφάην, 2. aor. ind. pass. of φαίνω.

ἐφην, 2. aor. ind. of φημί.

ἐφύγον, 2. aor. ind. of φεύγω.

ἐχθ-ρός, ρά, ρόν, adj. [ἐχθ-ω, "to hate"] *Hating*.—As Subst.: ἐχθρός, οὔ, m. ("One who hates"; hence) *An enemy, adversary.*

ἐχιδνα, ης, f. *A serpent, viper, adder.*

έχω, imperf. εἶχον, f. ἔξω and στήσω, p. ἔσχηκα, 2. aor. ἔσχον, v. a. and n.: 1. Act.: a.: (a) *To have, possess*.—(b) With second Acc.: (a) Of Subst.: *To have, etc.*, an object *as* or *for* that which is denoted by the second Acc.—(β) Of an Adj. or Part.: *To have, etc.*, an object in the state or condition denoted by the second Acc.—(c) *To have, or possess, as a wife*; xxii. 28.—(d) With Inf.: *To have power, be able, to do, etc.*; xviii. 25.—b.: (a) *To hold*;—at i. 18, etc., without nearer Object:—ἐν γαστρὶ ἔχειν; see γαστήρ.—(b) *To hold, regard, consider, etc.*—2. Neut.: a. *To have*; i. e. *to possess properly, etc.*—b. ("To have one's self"; i. e.) *To be in a certain state*:—κακῶς ἔχειν, (*to be in a bad state, i. e.*) *to be ill or sick*, iv. 24, etc. [akin to Sans. root SAH, "to sustain, support"].

ἕως, adv.: 1. Of time: *Until, till*:—ἕως ἄν with Subj., see ἄν, no. 2;—ἕως πότε, *until what time, i. e. how long*;—(with Gen.) ἕως Ἰωάννου, *until John*, xi. 13; ἕως τῆς ἡμέρας, *until the day*, xxvii. 64.—2. Of place: *As far as, up to; down to*:—With Gen.: ἕως τοῦ οὐρανοῦ, *up to heaven*, xi. 23; ἕως ᾗδου, *down to hell*, xi. 23.—3. Of a state, condition, etc.: With Gen.:

As far as, to the very borders of, etc. — 4. Of extent or amount: With Gen.: *As far as, to the extent of, etc.*

*Ζαβουλών, m. indecl. ("Habitation") *Zebulun*; (the tenth son of the patriarch Jacob; hence, his descendants) *the tribe of Zebulun*.

*Ζαρά, m. indecl. ("Offspring" or "Dawn") *Zarah*; the son of Judah, and one of the ancestors of Joseph the husband of the Virgin Mary; i. 3.

*Ζαχαρίας, ov, m. ("Jehovah is mindful") *Zacharias*; the son of Barachias; xxiii. 35.—Much dispute has arisen about the person intended by our Lord in the above-cited place; but the opinion now more generally received is that he was the son of Jehoiada as mentioned at 2 Chron. xxiv. 20, 21, and was stoned to death "in the court of the house of the Lord" for his faithfulness in delivering the Lord's message to the idolatrous people of Judah and Jerusalem.

ζάω, ζῶ, f. ζήσω and ζήσομαι, (p. ζήκα), v. n. *To be alive, to live*.

*Ζεβεδαῖος, ov, m. (prps. "Gift of Jehovah") *Zebadee*; the husband of Salōmē, and the father of James and John.

(ζημι-ῶ -ῶ, f. ζημιώσω, p. ζημιώσκα, v. n. [ζημι-α, "a fine"]) "To fine, amerce, mulct."—) Pass.: (ζημι-όομαι -οῦμαι, p. ζημιώμαι), i. aor. ζημιώθην, i. f. ζημιωθήσομαι, ("To be fined," etc.; hence) *To be punished*; i. e. eternally;—at xvi. 26 folld. by Acc. of "Respect."

ζημιώθῃ, 3. pers. sing. i. aor. subj. pass. of ζημιώω.

ζήσομαι, fut. ind. of ζάω.

ζητέω -ῶ, f. ζητήσω, (p. ζήτηκα), i. aor. ζήτησα, v. a.: 1. *To seek, look for*.—2. *To ask for, demand, require*.—3. With Inf.: *To seek, or endeavour, to do, etc.*—4. *To seek, search after, try to find, etc.*—5. Without Object: *To seek, make search, etc.*

ζιζάνιον, ov, n. *Zizan*, a weed that grows in wheat; prob. our *darnel*.

*Ζοροβᾶβελ, m. indecl. ("Babel-born, i. e. Born in Babylon") *Zorobabel*; son of Salathiel, the head of the tribe of Judah at the return from the Babylonish captivity, and an ancestor of Joseph the husband of the Virgin Mary; i. 12.

ζυγ-ός, οὔ, m. [ζεύγνυμι, "to join"; through root ζυγ] ("The joining thing"; hence, "a yoke" for draught cattle; hence, in a figurative force) *Yoke*.

ζύμη, ης, f. : 1. *Leaven*.—2. *Corruption* in teaching, etc. [usually assigned to ξέω, (act.) "to make to boil," inasmuch as leaven causes fermentation].

ζυμ-όω -ῶ, (f. ζυμάσω, p. ἐζύμωκα), v. a. [ζύμη, "leaven"] *To leaven*.—Pass. : (ζυμ-όμαι -οῦμαι, p. ἐζύμωμαι), 1. aor. ἐζυμάσθην (1. fut. ζυμωθήσομαι).

ζω-ή, ης, f. [ζάω, ζῶ, "to live"] ("That which lives"; hence) 1. *Life*.—2. With or without αἰώνιος : *Life eternal*.

ζῶν, ζῶσα, ζῶν, contr. part. pres. of ζάω.—As Subst. : ζῶντες, ὧν, m. plur. *Living persons, the living*; xxii. 32.

ζών-η, ης, f. [ζών-νυμι, "to gird"] ("That which girds"; hence) 1. *A girdle, belt*.—2. As money was carried in the girdle or belt : *A purse*.

ζώντος, ζώντων, masc. gen. sing. and plur. of ζῶν.

1. ἥ, conj. : 1. *Or* :—ἥ . . . ἥ, *either . . . or*, vi. 24, etc.; but at vi. 31, *or . . . or*.—2. : a. After words denoting comparison : (a) *Than*.—(b) For μᾶλλον ἥ, *More than, in a greater degree than, rather than*; xviii. 8, 9.—b. Of time : *That* :—πρὶν ἥ, *before that*.

2. ἡ, fem. nom. sing. of dem. art. δ.

3. ἡ, fem. nom. sing. of rel. pron. δς,

4. ἡ, fem. dat. sing. of rel. pron. δς.

5. ἡ, 3. pers. sing. pres. subj. of εἰμί.

ἡγάγον, 2. aor. ind. of ἄγω.

ἡγε-μῶν, μόνος, m. [ἡγέ-ομαι, "to lead"; hence, "to rule"] ("One who rules"; hence) 1. *A ruler, prince, etc.*—2. The Roman *governor, or procurator*, of Judæa; xxvii. throughout.

ἡγ-όμαι -οῦμαι, (f. ἡγή-ομαι), p. ἡγήμαι, 1. aor. ἡγησάμην, v. mid. [root ἡγ, akin to ἄγ-ω, "to lead"] ("To lead"; hence) *To rule, command, etc.*

ἡγήσθην, 1. aor. ind. pass. of ἡγείρω.

ἡγούμενος, η, ον, P. pres. of ἡγέομαι.—As Subst. : ἡγούμενος, ον, m. *A ruler*.

ἤδη, adv. : 1. *Now, already*.—2. *Presently, forthwith* [akin to Sans. *adya*, "to-day, now"].

ἡδυνάμην, imperf. ind. of δύνάμαι.

ἡδυνήσθην, 1. aor. ind. of δύνάμαι.

(ἡδ-ύ-οσμ-ος, ον, adj. [ἡδ-ύς, "sweet, fragrant"; (υ) connecting vowel; ὀσμ-ή, "a scent"] "Having a sweet, or fragrant, scent, sweet-smelling."—As Subst. :) ἡδύοσμον, ον, n. ("The sweet-smelling thing or herb"; a name given to) *Mint*.

ἡθελον, ἡθελον, 1. aor. and imperf. ind. of ἐθέλω.

ἦκα, f. ἦξω, p. ἦκα, 1. aor. ἦξα, v. n. *To have come, to be present; to come.*

ἦλθον, 2. aor. ind. of ἔρχομαι.

*ἦλί (= Θεέ μου), *My God*; xxvii. 46.

*Ἡλίας, ου, m. ("My God is Jehovah") *Elias* or *Elizah*; a prophet who was carried up to heaven in a chariot of fire, and expected by the Jews to return to earth before the coming of the Messiah; cf. Mal. iv. 5.

ἡλικ-ία, ιας, f. [ἡλιξ, ἡλικ-ος, "one of the same age"] ("The state, or condition, of the ἡλιξ"; hence, "a being of the same age with another"; hence, "age, time of life"; hence) *Stature, growth*, as being a sign of age.

ἡλ-ιος, ιου, m. *The sun* [akin to Sans. *svar*, "the sun"].

ἡμαρτον, 2. aor. ind. of ἡμαρτάνω.

ἡμέρα, as, f.: 1. *Day*:—τῇ ἡμέρᾳ τῇ τρίτῃ, *on the third day*, Dat. of time "when," xvii. 23:—πάσας τὰς ἡμέρας ἡμῶν, *all our days*, Acc. of "Duration of Time," xxviii. 20; cf., also, xii. 40, etc.—2. *A time, season*, etc.

ἠνέχθην, 1. aor. ind. pass. of φέρω.

ἦρα, 1. aor. ind. of αἶρω.

ἦρσα. 1. aor. ind. of ἀρέσκω

ἠριθμημένος, η, ου, P. perf. pass. of ἀριθμέω.

ἠρνησάμην, 1. aor. ind. of ἀρνέομαι.

ἠρξάμην, 1. aor. ind. mid. of ἄρχω.

*Ἡρώδης, ου, m. *Herod*; 1. Surnamed "The Great," the second son of Antipater, procurator of Judaea. He was appointed King of Judaea by a decree of the Senate, B.C. 40; ii. 1, etc.—2. Surnamed Antipas; the second son of Herod the Great, king of Judaea, by his fourth wife Malthacē, a Samaritan woman. He was Tetrarch of Galilee and Persea; xiv. 1, etc.

*Ἡρώδ-ϊανός, ἱανών, m. plur. [Ἡρώδ-ης, "Herod" (Antipas)] ("Those belonging to Herod") *The Herodians*; i. e. the courtiers and partisans of Herod, who upheld the payment of tribute to Rome, inasmuch as Herod held his dominions through the favour of the Romans.

*Ἡρώδ-ϊάς, ἱάδος, f. [Ἡρώδ-ης, "Herod"] ("She who pertains to Herod") *Herodias*; daughter of Aristobulus, and grand-daughter of Herod the Great.

*Ἡσαίας, ου, m. ("Help of Jehovah") *Hesaias*, or *Isaiah*; the great evangelical prophet,

who lived between 760 and 696 B.C.

ἦσθα, for ἦς, 2. pers. sing. imperf. ind. of εἰμί.

ἡσφάλισάμην, 1. aor. ind. mid. of ἀσφάλιζω.

ἡτοίμασμαι, ἡτοίμασμένος, η, ον, perf. ind. pass. and P. perf. pass. of ἑτοιμάζω.

ἡύλησα, 1. aor. ind. of αὐλέω.

ἡύλισθην, 1. aor. pass. (in mid. force) of αὐλίζομαι.

ἡύξηθῃ, 3. pers. sing. 1. aor. subj. pass. of ἀύξάνω.

Θαδδαῖος, ον, m. *Thaddæus*, called also Lebbæus; a name of the Apostle Jude, the brother of James the Less.

θάλασσα, ης, f. *The sea*:—θάλασσα τῆς Γαλιλαίας, *the Sea of Galilee*, called also the Sea of Tiberias, from Tiberias, a city near it; and the Lake of Gennesareth, from Gennesareth, a district in its immediate neighbourhood [prob. akin to Sans. root *TRAS*, "to tremble," and so the trembling or agitated thing, in reference to the action of the winds and tide].

*Θάμαρ, f. indecl. ("Palm-tree") *Thamar*; the daughter-in-law of Judah the son of Jacob; see Gen. xxxviii.

θάν-άτος, άτου, m. [θαν, root of θνή-σκω, "to die"] *Death*.

θάνατ-ός -ῶ, f. θανάτωση, 1. aor. ἰθάνάτωσα, v. a. [θάν-ατος, "death"] *To put to death*.

θάπτω, f. θάψω, 1. aor. ἔθαψα, v. a. *To bury* [root ταφ].

θαρ-έω -ῶ, (f. θαρσήσω), v. n. [θάρσ-ος, "courage"] 1. *To take courage, to be of good courage*.—2. Imperat.: θάρσει (sing.), θαρσεῖτε (plur.), *Be of good courage, take good cheer*.

θαυμάζω, (f. θαυμάσω, p. τεθαύμακα), 1. aor. ἐθαύμασα, v. n. [for θαυμάτ-ω; fr. θαῦμα, θαύματ-ος, "wonder"] *To wonder, marvel, be astonished*.

θαυμά-σιος, σία, σιον, adj. [for θαυμάτ-σιος; fr. θαῦμα, θαύματ-ος, "a wonder"] ("Pertaining to θαῦμα"; hence) *Wonderful, wondrous, marvellous*.—As Subst.: θαυμάσια, ων, n. plur. *Wonderful, etc., works or deeds*.

θαυμασ-τός, τή, τόν, adj. [for θαυματ-τός; fr. θαυμάζω (= θαυμάτ-ω), "to wonder at"] ("To be wondered at"; hence) *Wonderful, wondrous, marvellous*.

θε-άομαι -ώμαι, f. θεδσομαι, 1. aor. ἑθεασάμην, p. τεθέαμαι, v. mid. [θέ-α, "a seeing, view," etc.] ("To obtain a seeing, or view, of" some object; hence)

1. *To see, behold*.—2. Pass.: 1. aor. ἑθε-άσθην, *To be seen*.

θέλ-ημα, ήματος, n. [θέλ-ω,

"to will" ("That which wills"; hence) *Will*.

Θάλα, a shortened form of ἐθέλω.

(θεμελι-όω, -ῶ), f. θεμελιώσω, 1. aor. ἐθεμελίωσα, v. a. [θεμέλι-ον, "a foundation"]

1. Act.: *To lay the foundation of, to found*.—2. Pass.: *To have the foundation of something laid, to be founded*.—

Pass.: θεμελι-όμαι -οῦμαι, (p. τεθεμελιώμαι), pluperf. (without augment) τεθεμελιώμην, 1. aor. ἐθεμελιώθην.

Θεός, οὐ, m. *God* [akin to Sans. *deva*; cf. Lat. *deus*].

θεραπε-ία (quadrisyllable), 1as, f. [θεραπε-ύω (quadrisyll.), "to serve"] ("A serving"; hence) *A body of servants, a household, etc.*

θεράπ-ευνω, f. θεράπεύσω, (p. τεθεράπευκα), 1. aor. ἐθεράπευσα, v. a. [θέραψ, θέραπ-ος, "a servant, attendant"] ("To be a θέραψ to" one; hence, "to serve, attend upon"; hence, "to take care of"; hence) *To heal, cure, etc.*—Pass.: θεράπ-εῖσθαι, p. τεθεράπευσθαι, 1. aor. ἐθεράπευθην, (f. θεράπευθήσομαι).

θερ-ίζω, f. θερῖσω (and θερῖω), 1. aor. ἐθερίσα, v. n. [θέρ-ος, "summer"; hence, "harvest"] *To harvest, gather in the fruits of the earth, reap, etc.*

θερισ-μός, μου, m. [for θεριδ-μός; fr. θερῖζω (= θεριδ-

σω), "to reap"] ("A reaping"; hence) *Reaping-time, harvest*.

θερισ-τής, τοῦ, m. [for θεριδ-τής; fr. θερῖζω (= θεριδ-σω), "to reap"] *A reaper*.

θέρ-ος, εος ους, n. [θέρ-ω, "to warm"; pass. "to be warm or hot"] ("That which is warm or hot"; hence) *Summer-time, summer*.

θεωρ-έω -ῶ, (f. θεωρήσω, p. τεθεώρηκα), 1. aor. ἐθεώρησα, v. a. and n. [θεωρ-ός, "a beholder"] 1. Act.: ("To be a θεωρός of"; hence) *To see, behold, look at*.—2. Neut.: ("To be a θεωρός": hence) *To behold, look on, be a spectator*.

θεωρῆσαι, 1. nor. inf. of θεωρέω.

θεωρούσαι, contr. fem. nom. plur. of θεωρέω.

θηλ-ᾱίω, (f. θηλάσω and θηλάξω), 1. aor. ἐθήλασα, v. n. [θηλ-ή, "a teat"] ("To give the θηλή"; hence) *To give suck, to suckle*.

(θήλυς, εια, v, adj. *Of the female sex, female*.—As Subst.:) θῆλυ, εος, n. ("The female sex"; hence) *A female, a woman* [θη, root of θά-ω; akin to Sans. root DHÊ or DHÂ, "to suckle"; and so, "suckling, giving suck"].

θησαυρ-ίζω, (f. θησαυρίσω, p. τεθησαύρικα), 1. aor. ἐθησαύρισα, v. n. [θησαυρ-ός, "treas-

ure"] *To lay up treasure*;—
at vi. 19 and 20 folld. by
cognate Acc., *θησαυρούς*.

θη-σαυρός, *σαυρού*, m. [*θη*
(= *θε*), root of *τί-θη-μι*, "to
place"] ("That which is
placed or stored up"; hence)
Treasure.

θήσω, fut. ind. of *τίθημι*.

θλί-βω, (f. *θλί-ψω*, p. *τέθλι-
φα*), v. a. [akin to *τρι-βω*,
"to rub"] *To compress*,
straiten, *make narrow*, etc.—
Pass. *θλίβομαι*, p. *τέθλιμμαι*,
(1. aor. *έθλίφην*).

θλίψις, *εως*, f. [for *θλίβ-σις*;
fr. *θλίβ-ω*, "to rub, gall";
hence, "to distress, afflict"]
("An afflicting"; hence)
Affliction, *distress*, *tribula-
tion*, etc.

(*θνή-σκω*, f. *θανοῦμαι*), p.
τέθνηκα, v. n. : 1. In present
tense: *To die*.—2. In perf.
tenses: ("To have died"; i. e.)
To be dead [root *θαν*, akin to
Sans. root *HAN*, "to strike,
to kill"].

(*θορυβ-έω*, -*ω*, f. *θορυβ-
ήσω*, 1. aor. *έθορύβησα*, v. a.
[*θόρυβ-ος*, "clamour, noise"]
1. Act.: *To make a clamour*,
or *noise*, at; *to trouble*, *dis-
turb*.—2. Mid.: *θορυβ-έομαι*,
-*οῦμαι*, (p. *τεθορύβημαι*, 1. fut.
θορυβηθήσομαι), *To be troubled*
or *disturbed*; *to make lament-
ations*, etc.

ῥος, *ου*, m. *Clamour*,
"mult, etc.

θρην-έω -*ω*, f. *θρηνήσω*, v. n.
[*θρῆν-ος*, "a dirge"] ("To
sing a *θρῆνος*"; hence) *To*
wail, *lament*, etc.

θρή-νος, *νον*, m. [lengthened
fr. *θρέ-νος*, fr. *θρέ-ομαι*, (of
women) "to shriek aloud"]
("A shrieking aloud," as wo-
men do at funerals; hence, "a
funeral-lament, a dirge";
hence) *Lamentation*, esp. for
the death of a person.

θρίξ, *τριχός* (mostly plur.),
f. : 1. Sing.: *A hair* of the
head.—2. Plur.: a. Of per-
sons: *The hairs* of the head,
the hair; x. 30.—b. *The hair*
of a camel; iii. 4 [akin to
Sans. root *DRIH*, "to grow";
and so "the growing thing";
cf. Lat. *cri-nis* for *cre-nis*, fr.
cre-sco, "to grow"].

θροεῖσθε, 2. pers. plur. pres.
imp. mid. of *θροέω*.

(*θρο-έω* -*ω*, 1. aor. *έθρόησα*,
v. n. "To call out or aloud."—)
Mid.: *θρο-έομαι* -*οῦμαι*, ("To
call out loudly for one's self";
hence) *To be alarmed* or *terri-
fied*; *to call out from terror*.

θρό-νος, *νον*, m. ("The
bearing or supporting thing";
hence) 1. *A seat, chair*.—2.
A throne, as being a seat or
chair of state [akin to Sans.
root *DHRI*, "to bear"].

θύγ-ατηρ, *ἀτέρος ἀτρός*, f.
A daughter;—employed as a
term of affection or good will
at ix. 22 [akin to Sans. *duhitr-*

ἡ, "a daughter"; fr. root *DUH*, "to milk"; and so, literally, "a milker"].

(*θυμ-όω-ῶ*, 1. aor. *ἐθύμωσα*, v. a. [*θυμ-ός*, in force of "rage"] *To enrage*.—) Pass.: *θυμ-όμαι-οῦμαι*, p. *τεθύμωμαι*, 1. aor. *ἐθύμωθην*, 1. fut. *θυμωθήσομαι*.

θύρα, as, f. *A door* [akin to Sans. *dvāra*, "a door, a gate"].

θύ-σια, *σίας*, f. [*θύ-ω*, "to offer sacrifice"] ("A sacrificing or offering"; hence) *A victim* offered in sacrifice; *a sacrifice, offering*.

θύσιασ-τήριον, *τηρίου*, n. [for *θυσιᾶσ-τήριον*; fr. *θυσιᾶω* (= *θυσιᾶδ-σω*), "to sacrifice"] ("The sacrificing thing, or thing for sacrificing"; hence) *An altar* for the offering up of slain victims.

θύω, f. *θύσω*, p. *τέθυκα*, 1. aor. *ἐθύσα*, v. a.: 1. *To offer, to sacrifice*.—2. *To kill, slay*.—

Pass.: *θύομαι*, p. *τέθύμαι*, (1. aor. *ἐτύθην*, 1. fut. *τύθήσομαι*).

θῷ, 1. pers. sing. 2. aor. subj. of *τίθημι*.

**Θωμάς*, *ᾱ*, m. ("Twin") *Thomas*, called also *Didymus* (see end of art.); one of the twelve Apostles. According to tradition he carried the Gospel into Parthia, Media, Persia, Ethiopia, and India [Gr. *δίδυμος*, ("double"; as subst.) "a twin"].

**Ἰακώβ*, m. indecl. ("Heel-catcher, or Supplanter") *Jacob*; 1. Son of Isaac, and brother of Esau, and an ancestor of Christ; i. 2.—2. Son of Matthew, and the father of Joseph the husband of the Virgin Mary; i. 15.

**Ἰάκωβος*, *ον* (a lengthened form of *Ἰακώβ*), m. *James*; 1. A son of Zebedee and brother of John; one of the twelve Apostles, and surnamed "The Great"; xvii. 1.—2. A son of Alphæus, and one of the twelve Apostles; he was surnamed "The Less," and, also, *Lebbæus*, and *Thaddæus*;—at x. 3 supply *υἱός* with *ὁ τοῦ Ἀλφαίου*.

ἰᾶμαι-ᾷμαι, f. *ἰᾶσομαι*, 1. aor. *ἰᾶσάμην*, v. mid. *To heal, cure*.

ἰᾶ-τρος, *τροῦ*, m. [*ἰᾶ-ομαι*, "to heal"] ("A healer"; hence) *A physician*.

1. *ἴδε*, imperat. of *εἶδον*.

2. *ἴδε*, adv. [strictly 2. pers. sing. imperat. of *εἶδον*; see *εἶδω*] *See! look! lo! behold!*

ἴδ-έα, *εας*, f. [*εἶδω*, "to see," in mid. "to appear," through root *ἴδ*] ("An appearing"; hence) *Appearance, aspect*.

ἰδεῖν, inf. of *εἶδον*; see *εἶδω*.

ἰδίος, *α*, *ον*, adj. ("Pertaining to one's self"; hence) 1. *Private*.—Adverbial expression: *κατ' ἰδίαν*, *Privately*.

by one's self, etc.—2. *Own, one's, etc., own.*

ἰδοί, adv. [strictly 2. pers. sing. imperat. of *εἶδον*, 2. aor. mid.; see *εἶδω*] *See! look! lo! behold!*

ἴδω, subj. of *εἶδον*.

ἰδών, οὔσα, ὄν, P. of *εἶδον*.

***ἱεραπίας**, ου, m. (the name has been variously explained, but prob. means "Jehovah is exalted") *Jeremias* or *Jeremiah*, one of the four greater prophets, and "the son of Hilkiah, of the priests that were in Anathoth, in the land of Benjamin," Jer. i. 1. At verse 6 of the first chapter of his prophecies he speaks of himself as "a child." It is not clear, however, whether he uses the term as a designation of his age, or as expressive of the sense he entertained of his own weakness and natural want of power to execute the office of a prophet. It may be inferred from what is known of his after life, that he was born about B.C. 605—610.

ἱερ-εύς, έως, m. [*ἱερ-δ*, "offerings, sacrifices"] ("He who attends to, or makes, *ἱερδ*;" hence) *A priest*.—The Jewish priests were the descendants of Levi, the third son of the patriarch Jacob, through Aaron. To them belonged the offices of the priest-

hood, in contradistinction to those performed by the Levites.

***ἱεριχώ**, f. indecl. (prob. "Place of fragrance"; or "Odoriferous or Balmly place") *Jericho*; a city of the Holy Land, in the possession of the tribe of Benjamin. It lay about 7½ miles from the western bank of the Jordan, and about 19 from Jerusalem; between which city and itself the intervening country is described as a rocky desert.

ἱερ-όν, οὔ, n. [neut. of *ἱερ-ός*, "sacred," used as a subst.] ("A sacred thing or place"; hence) *A temple*;—esp. the temple at Jerusalem.

***ἱεροσόλημα**, ων, n. plur. *Jerusalem*; see *ἱερουσάλημ*.

***ἱερουσάλημ**, f. indecl. ("Possession, or Inheritance, of Peace") *Jerusalem*; the chief city of the Holy Land.

***ἱεσσαί**, m. indecl. (prps. "Gift") *Jesse*; the father of king David, and an ancestor of Joseph the husband of the Virgin Mary; i. 5.

***ἱεχονίας**, ου, m. indecl. ("Jehovah establishes") *Jechonias* (altered fr. Hebr. Jehoiachin), acc. to St. Matthew son of Josias, king of Judah about B.C. 600, and an ancestor of Joseph the husband of the Virgin Mary; i. 11.

***ἱησοῦς**, οὔ, m. ("The Lord

He delivers";—or "Whose help is Jehovah") *Jesus* Christ, the incarnate son of God, the Saviour of mankind.

ἔλ-ἀνός, ἀνή, ἀνόν, adj. [usually referred to ἐλ, root of ἐλ-ἄνω, ἐλ-νέομαι, "to come"] ("Coming" to one; hence, "becoming, fitting"; hence) 1. Of persons: With Inf. or ἵνα with Subj.: *Worthy to do, etc.*—2. *Considerable, large, great*, whether in number or amount.

Ἰλαός, ὢν (Attic form of ἰλῆος, ὢν), adj. *Gracious, propitious*;—at xvi. 22 Ἰλαός σοι is an elliptical expression for δ θεὸς ἰστω Ἰλαός σοι, "God be gracious to thee"; and is equivalent to "May God avert this from thee."

ἱμάτ-ιον, ἱού, n. dim., only in form [obsol. ἱμα (= εἶμα), ἱμάτ-ος, "that which one puts on"; hence, "a cloak," etc.] 1. *A cloak, mantle, outer garment*.—2. Plur.: *Clothes or garments* in general.

ἱματισμένος, η, ὢν, P. perf. pass. of a verb ἱματίζω, "to clothe" (perhaps found only in Gr. Test. and in the foregoing form) *Clothed, wearing clothes*.

ἱματισμός, μου, m. [for ἱματισμός; fr. ἱματίζω (= ἱματίζ-ω, "to clothe"; see ἱματισμένος] ("That which clothes"; hence) *Clothing, clothes, raiment, apparel*.

ἵνα, conj. with Subj. *That, in order that*:—ἵνα μή, *that not, lest*:—ἵνα τί, or, as one word, ἵνατί (sc. γίνηται), (*that what may happen, i. e.*) *to what end or purpose, why, wherefore*.

ἵνατί; see ἵνα.

*ἱορδάνης, ὢν, m. ("Descending = the rushing current") *Jordan*; the chief, and only large, river of Palestine, full of rapids, which flows from Antilibanus, and is lost in the Dead Sea.

Ἰουδαία, ας, Ἰουδαῖοι, ὢν; see Ἰουδαῖος.

Ἰουδ-αῖος, αἰα, αἰον, adj. [Ἰούδ-ας, "Judah," the son of Jacob; hence, "the land of Judah; Judaea"] *Of, or belonging to, Judah or Judaea*.—As Subst.: a. Ἰουδαῖος, ὢν, m. *A man of Judah or Judaea; a Jew*;—in St. Matthew, only plur.: *The Jews*.—b. Ἰουδαία, ας, f. *Judah or Judaea*.

*Ἰούδας, α, m. ("Celebrated or Praised") 1. *Judah*: a. The third son of the patriarch Jacob, and an ancestor of Joseph, the husband of the Virgin Mary; i. 2, 3.—b. The land of the tribe of Judah; ii. 6.—2. *Judas*: a. *Iscaiot*; xxvii. 3, etc.; see Ἰσκαριώτης.—b. The brother of Jesus; xiii. 55.

*Ἰσαάκ, m. indecl. ("Sporting") *Isaac*; the son of Abraham.

Ἰσθι, pres. imperat. of εἶμι.

*Ἰσ-καριώτ-ης, ου, m. *Is-carriot*; i. e. "man of Kerioth," a town of Judah.

ἴσος, η, ου, adj. With Dat.: *Equal to, on a par with*; xx. 12.

*Ἰσραήλ, m. indecl. ("God-wrestling or God's Prince") (*Israel*, the name given to Jacob, the son of Isaac, after wrestling with the Angel at the river Jabbok—now El-Zerka—and refusing to let him go till he had received a blessing from him; hence) *The descendants of Israel*; *Israel*, the Israelites.

ἵστημι, f. στήσω, p. ἔστηκα, 1. aor. ἔστησα, 2. aor. ἔστην, v. a. and n.: 1. Act.: Pres., imperf., 1. fut., 1. aor.: *To make to stand*; *to set*, *place*, etc.—2. Neut.: Perf., pluperf. (as pres. and imperf. in force), 2. aor.: *To stand*.—3. Pass.: (ἵ-στανμαι, p. ἔσταμαι), 1. aor. ἑστάθην, 1. f. σταθῆσθαι, *To be set or placed*; *to stand*; cf. no. 2 [akin to Sans. root *STHĀ*, "to stand"; cf. Lat. *sto* (= *sta-o*)].

ἰσχυρός, ῥα, ῥόν, adj. [*ἰσχύς*, *ἰσχύ-ος*, "strength"] ("Pertaining to *ἰσχύς*"; hence) *Strong*.—As Subst.: *ἰσχυρός*, οὔ, m. *A strong man*. 23 Comp.: *ἰσχυρότερος*; (Sup.: *ἰσχυρότατος*).

ἰσχυρότερος, α, ον; see *ἰσχύς*.

ἰσχύς, ῥος, f. [for *ἰσ-χύς*; fr. *ἰς*, *ἰν-ός*, "force, power"; *σχ*, a root of *ἐχω*, "to have"] ("The thing having *ἰς*"; hence) *Strength, might*, whether of body or mind.

ἰσχυ-ω, (f. *ἰσχύσω*), p. *ἰσχύκα*, 1. aor. *ἰσχύσα*, v. n. [*ἰσχύς*, *ἰσχύ-ος*, "strength"] ("To have *ἰσχύς*"; hence) 1. *To be strong* in body or health.—2. With Inf.: *To have power, or be able, to do, etc.*—3. Fold. by *eis* and Acc.: *To avail, or be profitable, for*.

ἰσχυών, ονσα, ον, P. pres. of *ἰσχύω*:—οἱ *ἰσχυότες*, *they who are strong* in health; *the healthy, the whole*.

ἰχθύς-δ-ιον, ιον, n. dim. [*ἰχθύς*, *ἰχθύ-ος*, "a fish"; with δ epenthetic] *A little, or small, fish*.

ἰχθύς, ῥος, m. *A fish*.

*Ἰωάθαμ, m. indecl. ("Jehovah is perfect") *Joatham*, or *Jotham*, a son of Ozias (Uzziah), king of Judah, who ascended the throne about B.C. 759; see 2 Kings xv. 5 sqq. He was an ancestor of Joseph, the husband of the Virgin Mary; i. 9.

*Ἰωακίμ, m. indecl. ("Jehovah establishes") *Joakim* (Jehoiakim), son of Josias (Josiah), king of Judah, who ascended the throne about B.C.

600; see 2 Kings xxiv. 6 *sqq.*—N B. *Ἰωάννης* is omitted in St. Matthew's genealogy of the Saviour, at i. 11.

**Ἰωάννης*, *ov*, m. ("Whom Jehovah bestows," or "Jehovah is gracious") *John*: 1. The Baptist; the son of Zacharias, the priest, and of Elizabeth.—2. The son of Zebedee, and one of the twelve Apostles.

**Ἰωνᾶς*, *ā*, m. ("Dove") *Jonas* or *Jonah*, the son of Amittai; a prophet who lived about B.C. 862. When ordered by God "to cry against Nineveh" for its wickedness, he attempted to evade his mission and to flee from the presence of the Lord by taking ship at Joppa for Tarshish. A great storm having arisen, he confessed himself to be the cause of it, and bade the sailors throw him into the sea. When they had done so, he was swallowed by a whale, and after three days was vomited by the fish on dry land. To this Christ refers at xii. 39 *sqq.*; xvi. 4. For the subsequent history of Jonah see the book of this prophet.

**Ἰωφάμ*, m. indecl. ("Jehovah is high") *Joram*, son of Josaphat (or Jehoshaphat, 2 Chron. xxi. 1 *sqq.*), king of Judah, who ascended the throne about B.C. 891; see 2 Kings viii. 16. He was an

ancestor of Joseph, the husband of the Virgin Mary; i. 8.

**Ἰωσαφάτ*, m. indecl. ("Jehovah is judge") *Josaphat* (Jehoshaphat), son of Asa, king of Judah, who ascended the throne about B.C. 914; see 1 Kings xxii. 41; 2 Chron. xvii. 1 *sqq.* He was an ancestor of Joseph, the husband of the Virgin Mary; i. 8.

**Ἰωσήφ*, *ῆ*, m. *Joses*; the son of Mary, and brother of Jesus.

**Ἰωσήφ*, m. indecl. [(prob.) "He—i. e. God—gives increase"] *Joseph*: 1. The son of Jacob, and husband of the Virgin Mary; i. 16.—2. A rich man of Arimathæa, who begged of Pilate the body of Jesus, "and laid it in his own new tomb"; xxvii. 57, *etc.*

**Ἰωσίας*, *ov*, m. ("Jehovah heals") *Josias* (or Josiah), son of Amon, king of Judah, who ascended the throne about B.C. 642; see 2 Kings xxii., xxiii.; 2 Chron. xxxiv., xxxv. He was an ancestor of Joseph, the husband of the Virgin Mary; i. 10.

ἰῶτα, n. indecl. *Iōta* (the name of the ninth letter of the Greek alphabet, which from its small size came to be used of anything very small; *e. g.* *a jot* [akin to Hebrew letter *yōd* (= "a hand"), which was little more than a mere point

in comparison of the rest of the alphabet].

καὶ γὰρ for καὶ ἐγώ. *And I; I too or also; see ἐγώ.*

καθ-ά, adv. [καθ' (see κατά), "according to"; ἄ, neut. acc. plur. of δς, "who, which"] ("According to which things"; hence) *According as, just as.*

καθαίρω, f. (καθαίρω and καθαίρω, 1. aor. καθαίρω, v. a. [καθαίρω-ός, "clean," whether physically or morally] ("To make καθαρός"; hence) 1. Of persons: *To make clean, to cleanse.*—2. Of things: *To clear out, cleanse, purge away.*—Pass.: καθαίρω-ιζομαι, p. κε-καθαίρωμαι, 1. aor. ἐκαθαίρωσθην.

καθ-ἄρος, ἄρον, ἄρον, adj. *Pure* [akin to Sans. root √CUDH, "to become pure, to be purified"].

καθεῖδ-ρα, pas, f. [καθεῖζομαι (=καθεῖδ-σομαι, "to sit down") ("A sitting down"; hence) *A seat*, as that on which the act of sitting down takes place.

καθ-εἶζομαι, (f. καθ-εδοῦμαι), v. mid. [καθ' (see κατά), "down"; εἶζομαι, "to sit"] *To sit down.*

καθ-εῖδω, imperf. ἐ-καθ-εῖδον, (f. καθ-εῖδῃσιν, p. κε-καθ-εῖδῃκα, 1. aor. ἐ-καθ-εῖδῃκα, v. n. [καθ' (see κατά), in "strengthening" force; εἶδω, "to sleep"] *To sleep; —be one's sleep or rest.*

καθηγη-τής, τοῦ, m. [fr. καθηγε-τής; fr. καθηγέ-ομαι "to lead the way, to guide"] ("A guide"; hence) *A teacher, instructor*;—at xxviii. 8, 10 the word "Master" in the English Version means "teacher," etc.

καθ-ημαι, imperf. ἐ-καθ-ημην, imperat. καθ-ου (contr. fr. καθ-ησο), inf. καθ-ῆσθαι, part. καθ-ήμενος, v. mid. [καθ' (see κατά), "down"; ἡμαι, "to sit"] *To sit down, to be seated, to sit.*

καθ-ίζω, f. καθ-ίζω, p. κε-καθ-ίκα, 1. aor. ἐ-καθ-ίσα, v. n. [καθ' (see κατά), "down"; ἵζω, (neut.) "to sit"] 1. *To sit down, to be seated, to sit.*—2. Mid.: (καθ-ίζομαι), f. καθ-ίσομαι (καθ-ιῶμαι and καθ-ιῆσομαι, 1. aor. ἐ-καθ-ισάμην), *To sit down, sit, be seated.*

καθ-ίστημι, f. κατα-στήσω, (p. καθ-έστηκα), 1. aor. κατα-έστηκα, v. a. and n. [καθ' (see κατά), "down"; ἵστημι, "to cause to stand; to stand"] 1. Act.: In pres., imperf., 1. fut., and 1. aor.: ("To cause to stand down"; hence, "to set in order"; hence) *To appoint, place, set, etc., to or in some office of trust or dignity.*—2. Neut.: In perf., pluperf., and 2. aor.: *To set one's self down, settle, be set.*—N.B. In St. Matthew's Gospel only as verb act.

κᾶθου; see κᾶθημαι.

καθ-ώς, adv. [καθ' (see κατ'),
"according to"; ὡς, "as"]
According as, just as.

καί, conj. and adv.: 1. Conj.:
And:—καί . . . καί, *both . . . and*.—2. Adv.: a. *Even*.—
b. *Also, too*.—c. *For, for of a truth*.

Καϊάφας, a, m. *Caïaphas*, appointed High Priest of the Jews by Valerius Gratus, the procurator of Judæa, in the room of Simon who was deposed. Subsequently he was, himself, deprived of his office by Vitellius, the Governor of Judæa, who elevated Jonathan, son of Ananus, to the High-priesthood.

καινός, ἡ, όν, adj. *New*, in the fullest meaning of the word.

καιρός, οὔ, m.: 1. *An appointed time or season*.—2. *A particular time or season of the year for productions of the earth, etc.*—3. *Time of this world = life, the world*.

Καῖσαρ, ἄρος, m. [*Greek* form of Lat. *Cæsar*] *Cæsar*; a cognomen in the Julian family at Rome, esp. of Caius Julius, the first Roman emperor, who was assassinated by Brutus and Cassius, B.C. 44. After him all the Roman emperors bore the name of *Cæsar*, with the title of Augustus, till the time of Adrian, A.D. 117—138, when

Augustus came to denote the reigning emperor, *Cæsar* the heir to the throne. In St. Matthew's Gospel *Καῖσαρ*, when used without a qualifying word, denotes Tiberius;—at xxii. 21 supply ἡ εἰκὼν before *Καῖσαρος* [akin to Sans. *keṣa*, "hair"; and so, "Hairy One," as born with much hair on the body].

Καῖσαρ-εία, εἰας, f. [*Καῖσαρ*, "*Cæsar*"] ("*A thing—here, city—pertaining to Cæsar*"; i. e. "*Cæsar's city*") *Cæsārēa*; a city in the north of Palestine, originally called *Paneas* (whence the modern name *Bānias*) from its being situated at the foot of Mount Panium, a branch of Lebanon. The old city was rebuilt by Philip the Tetrarch, who gave it the name of *Cæsarea* in honour of the Roman emperor Augustus *Cæsar*, to which he added the term *Philippi*, in order to distinguish it from *Cæsarea*, a maritime city, and the capital of Palestine, built by Herod the Great, and named by him after Augustus *Cæsar* also. Subsequently Herod Agrippa named it *Neronias* (*Nero-city*) in honour of the Roman emperor Nero.

καίω, f. καίω, p. κέκαυκα, v. a.: 1. *To light, kindle*.—2. *To burn*, whether actually or

figuratively.—Pass.: καίνομαι, p. κέκαυμαι, (1. aor. ἐκάβην), 1. fut. καυθήσομαι.

κάκει = καὶ ἐκεῖ.

κάκεινα, κάκεινους = καὶ ἐκεῖνα, καὶ ἐκεῖνους.

κάκ-ια, ἱας, f. [κάκ-ός, "bad"] ("The quality of the κακός"; hence, "badness"; hence) *Evil, trouble, affliction*.

κακόλογ-έω, -ῶ, 1. aor. ἐκακολόγησα, v. a. [κακόλογ-ος, "evil-speaking"] ("To be κακόλογος about"; hence) *To speak evil of or about; to slander, revile, etc.*

κάκός, ἡ, ὄν, adj. *Bad* of its kind, *evil*.—As Subst.: κακόν, οὐ, n. *A bad thing; an evil, wickedness.* ~~Comp.~~ Comp.: irreg. χείρων.

κάκ-ως, adv. [κάκ-ός, "bad"] ("After the manner of the κακός"; hence) 1. *Badly*;—for κακῶς πάσχειν see πάσχω, no. 2.—2. *In bad state or condition*;—for κακῶς ἔχειν see ἔχω, no. 2, δ.

κάλαμος, οὐ, m. *A reed*.

κάλέσαι, 1. aor. inf. of καλέω.

κάλέσατε, κάλεσον, 2. pers. plur. and sing. 1. aor. imperat. of καλέω.

κάλέω -ῶ, f. κάλέσω (and κἄλω), p. κέκληκα, 1. aor. ἐκάλεσα, v. n.: 1. *To call, call to one's self, summon, etc.*—2. a. With double Acc.: *To*

call one that which is denoted by the second Acc.—b. Pass. with Nom. after verb: *To be called* something.—Pass.: κἄλλομαι -οῦμαι, p. κέκλημαι, 1. aor. ἐκλήθην, 1. f. κληθήσομαι.

κἄλ-ός, ἡ, ὄν, adj. ("Beautiful, fair"; hence) 1. *Good, excellent*.—2. Of the soil: *Good, fertile, productive, etc.*—3. *Good, pleasant, agreeable, delightful*.—4. *Good, well, profitable, advantageous, conducive to one's interest, etc.*—5. *Good* for some purpose, *useful, serviceable*.—6. *Right, fit, fitting, proper, meet* [akin to Sans. chār-ṇ, "beautiful"].

κάλυπτω, f. κάλυψα, 1. aor. ἐκάλυψα, v. a.: 1. *To cover*.—2. *To hide, conceal*.—Pass.: κἄλύπτομαι, p. κεκάλυμμαι, (1. aor. ἐκαλύφθην, 1. fut. καλυφθήσομαι).

κἄλ-ως, adv. [καλ-ός, "good, right," etc.] ("After the manner of the καλός"; hence) 1. *Well*, in the fullest meaning of the term;—for καλῶς ποιεῖν see ποιεῖω.—2. *Rightly, in a fitting way, etc.*

*κάμηλος, οὐ, m. and f. ("A bearer" of burdens) *A camel*.
κάμινος, οὐ, m. *An oven, furnace*.

κἄν for καὶ ἂν: 1. *And if*.—2. *Even if, if but*.

*Καταν-ίτης, ἱτου, m.

Cananites, i. e. "the Zealot" (in 'a good sense'); a cognomen of Simon; see *Σίμων*, no. 2; and cf. Luke vi. 15, where he is styled *Ζηλωτής*.

**Καπερνάουμ*, f. indecl. (prob. "Village of Nahum, i. e. of consolation") *Capernaum* (now *Tell-Hadm* = "The ruined heap of camels"); a flourishing city of Galilee, on the shores of the Sea of Galilee or Lake of Genesareth.

καρδ-ία, *ias*, f. : 1. *A heart*, both in proper and figurative sense.—2. Of the earth: *The heart*, i. e. in the interior, etc. [akin to Sans. *hrid*, "heart"; cf. Lat. *cor*, *cord-is*].

καρπ-ός, *oû*, m. *Fruit*, *produce*, etc., both in proper and figurative sense [by some referred to *ἀρπ*, root of *ἀρπάζω*, "to seize," etc., with *κ* as compensation for the aspirate (cf. Lat. *carpo*), and, so, "that which is seized or plucked"; acc. to others akin to Sans. root *कृ*, "to ripen"; and, so, "that which is ripened"].

καρποφορ-έω, *oû*, 1. aor. *ἐκαρποφόρησα*, v. n. [*καρποφόρος*, "fruit-bearing"] *To bring forth fruit*.

κάρφ-ος, *eos oûs*, n. [*κάρφω*, "to dry up"] ("That which is dried up"; hence) *Chaff*, a husk of corn, a piece of dry stalk, etc., a mote.

κάτᾱ (before a soft vowel

κατ', before an aspirated vowel *καθ'*), prep. gov. gen. and acc.: 1. With Gen.: a. *Down*.—b. *Down upon*.—c. *Against*.—2. With Acc.: ("Down"): a. Locally: *In separate or several places*:—*κατὰ τόπους*, in separate, or divers, places.—b. *According to*, in accordance with.—c. Of a dream: *In*.—d. Of a particular time, etc.: *At*, on.—e. Of portions of time: *By*:—*καθ' ἡμέραν*, day by day, day after day, daily.—f. To form an adverbial expression: *κατ' ἰδίαν*, aside, apart, privately.

κάτᾱ-βαίνω, f. *κάτᾱ-βήσομαι*, p. *κάτᾱ-βέβηκα*, 2. aor. *κατ-έβην*, v. n. [*κατά*, "down"; *βαίνω*, "to go"] *To go*, or *come, down*; *to descend*.

κάτᾱβάς, *āsa*, dv, P. 2. aor. of *καταβαίνω*.

κάτᾱβᾶτω for *κάτᾱβήτω*, 3. pers. sing. 2. aor. imperat. of *καταβαίνω*.

κάτᾱβηθι, 2. pers. sing. 2. aor. imperat. of *καταβαίνω*.

(*κάτᾱ-βιβάζω*, f. *κάτᾱ-βιβᾶσω*), v. a. [*κατά*, "down"; *βιβάζω*, "to make go"] ("To make go down"; hence) *To cast*, or *hurl, down*.—Pass.: 1. fut. *κᾱτᾱ-βιβασθήσομαι*.

κάτᾱβιβασθήσῃ, 2. pers. sing. 1. fut. ind. pass. of *καταβιβάζω*.

κάτᾱ-βολ-ή, *ῆς*, f. [for *κάτᾱ-βαλ-ή*; fr. *κατά*, "down";

βάλ-ω, "to throw"] ("A throwing or laying down"; hence) *A foundation.*

κᾶτᾱ-γελᾶω-γελῶ, (f. κατα-γελᾶσθαι and κατα-γελᾶσω, 1. aor. κᾶτ-εγέλασα, v. n. [κατά, "against"; γελᾶω, "to laugh"] With Gen.: *To laugh against or at; to laugh to scorn; to mock, ridicule, deride.*

(κᾶτ-ἀγνῦμι and κᾶτ-αγνῶ), f. κατα-ἄξω (and κατα-ἐἄξω), 1. aor. κατα-ἔαξα, v. a. [κατά, in "augmentative" force; ἄγνῦμι, "to break"] *To break thoroughly or to pieces.*

κᾶτᾱ-δικᾶζω, (f. κᾶτᾱ-δικᾶσθαι), 1. aor. κᾶτ-εδίκασα, v. a. [κατά, "against"; δικάζω, "to give judgment"] ("To give judgment against"; hence, generally) *To condemn.*—Pass.: (κᾶτᾱ-δικᾶζομαι, p. κᾶτᾱ-δεδικασμαι), 1. aor. κᾶτ-εδικάσθην, 1. fut. κᾶτᾱ-δίκασθήσομαι.

κᾶτᾱθεματ-ίζω, v. n. [κατά-θεμα, κατᾱθέματ-ος, "a curse"] *To utter curses, to curse.*

κᾶτᾱ-καίω, f. κᾶτᾱ-καύσω, (p. κᾶτᾱ-κέκαυκα), 1. aor. κᾶτ-έκαυσα (and κᾶτ-έκηα), v. a. [κατά, in "strengthening" force; καίω, "to burn"] *To burn up, consume.*

κᾶτᾱκαύσω, fut. ind. of κατακαίω.

κᾶτακλυσ-μός, μοῦ, m. [for κατακλυδ-μός; fr. κατακλύζω

(= κατακλύδ-σω), "to deluge or flood"] *A deluge, flood.*

κᾶτακρίνει, κᾶτακρίνουσιν, 3. pers. sing. and plur. fut. ind. of κατακρίνω.

κᾶτα-κρίνω, f. κᾶτα-κρίνω, 1. aor. κᾶτ-έκρινα, v. a. [κατά, "against"; κρίνω, "to judge"] ("To judge against"; hence) *To condemn.*—Pass.: (κᾶτα-κρίνομαι), p. κᾶτα-κέκριμαι, 1. aor. κᾶτ-εκρίθην.

κᾶτᾱ-κῦρίεύω, 1. aor. κᾶτ-εκῦρίευσα, v. n. [κατά, in "strengthening" force; κῦρίεύω, "to be lord of, to rule over"] With Gen.: *To rule mightily, or powerfully, over.*

κᾶτᾱ-λείπω, f. κᾶτᾱ-λείψω, (p. κᾶτᾱ-λέλοιπα), 2. aor. κᾶτ-έλιπον, v. a. [κατά, in "strengthening" force; λείπω, "to leave"] 1. *To leave behind.*

—2. *To leave behind at death.*—3. *To leave.*—4. *To quit, depart from, etc.*

κᾶτᾱλίπών, οὔσα, όν, P. 2. aor. of καταλείπω.

κᾶτᾱλυθήσομαι, fut. ind. pass. of καταλύω.

κᾶτᾱλύσαι, 1. aor. inf. of καταλύω.

κᾶτᾱ-λύω, f. κᾶτᾱ-λῦσω, 1. aor. κᾶτ-έλῦσα, v. a. [κατά "down"; λύω, "to loosen"] ("To loosen down"; hence) 1. Of the materials embedded in a wall: *To loosen from their place and throw down; to throw to the ground.*—2. *To*

break, violate a law, command, etc.—Pass.: (κᾱτᾱ-λύομαι, p. κᾱτᾱ-λέλυμαι), 1. aor. κᾱτ-ελύθην, 1. f. κᾱτᾱ-λυθήσομαι.

κᾱτᾱμάθετε, 2. pers. plur. 2. aor. imperat. of καταμαθᾱνω.

κᾱτᾱ-μανθᾱνω, f. κᾱτᾱ-μάθᾱσω, p. κᾱτᾱ-μεμάθηκα, 2. aor. κᾱτ-έμαθον, v. a. [κατά, in "strengthening" force; μανθᾱνω, in meaning of "to observe"] *To observe, mark, note, or consider, well.*

κᾱτᾱ-μαρτυρέω -μαρτυρῶ, (f. κᾱτᾱμαρτυρήσω), v. a. [κατά, "against"; μαρτυρέω, "to bear witness"] With Acc. of thing and Gen. of person: *To bear witness, or testimony, about something against one; to testify something against one.*

κᾱτᾱ-μύω, f. κατα-μύσω, 1. aor. (irreg.) ἐκάμμυσα, v. a. [κατά, in "strengthening" force; μύω, "to close, or shut," the eyes] *To close, or shut, the eyes.*

κᾱτᾱ-νοέω -νοῶ, (f. κᾱτᾱ-νοήσω), 1. aor. κᾱτ-ενόησα, v. a. [κατά, in "strengthening" force; νοέω, in force of "to perceive"] 1. *To perceive.*—2. *To mark, observe, consider.*

κᾱτᾱ-πάτέω -πάτω, (f. κᾱτᾱ-πατήσω), 1. aor. κᾱτ-επάτησα, v. a. [κατά, "down"; πατέω, "to tread"] *To tread, or trample, down or under foot.*

—Pass.: κᾱτᾱ-πάτέομαι -πάτ-οῦμαι, 1. aor. κατ-επατήθην.

κᾱτᾱπέτ-ασμα, δσμάτος, n. [κᾱτᾱπετ-άννυμι, "to spread out over"] ("That which is spread out over" something; hence) *A curtain, veil.* The word is used in St. Matthew of the curtain that separated the Holy Place from the Holy of Holies in the Temple at Jerusalem.

κᾱτᾱ-πίνω (f. κᾱτᾱ-πίομαι and κᾱτᾱ-πιούμαι), v. a. [κατά, "down"; πίνω, "to drink"] ("To drink down"; hence) *To swallow, or gulp, down in drinking.*

κᾱτᾱ-ποντίζω, v. a. [κατά, "down"; ποντίζω, "to plunge into the sea"] ("To plunge down into the sea"; hence) Of persons: 1. *To drown in the sea.*—2. Pass.: *To be drowned, or to sink, in the sea.*—Pass.: κᾱτᾱ-ποντίζομαι, 1. aor. κᾱτ-εποντίσθην;—at xviii. 6 the Subject of κᾱτᾱποντίσθῃ is αὐτός to be supplied, and not the preceding μέλος οὐκός.

κᾱτᾱποντισθῇ, 3. pers. sing. 1. aor. subj. pass. of καταποντίζω.

κᾱτᾱ-ᾠρόομαι -ᾠρῶμαι, (f. κᾱτᾱ-ᾠρόσομαι), 1. aor. κατ-ᾠρᾱσᾱμην, v. mid. [κατ-ᾱ, in "strengthening" force; ᾠρόομαι, in force of "to curse"] 1. *To curse an object, to utter imprecations upon or against.*

—2. Pass.: *κᾶτ-ᾄρᾶσμαι* ὦμαι, p. *κᾶτ-ἡρᾶμαι*, (1. aor. *κᾶτ-ἡρᾶθην*), *To be accursed.*

κᾶτ-ἀρτίζω, f. *κᾶτ-ἀρτίσω*, 1. aor. *κᾶτ-ἤρτισα*, v. a. [*κατ-δ*, in “augmentative” force; *ἀρτίζω*, “to prepare”] (“To prepare thoroughly”; hence, with reference to injury done) 1. Of nets: *To repair, mend.*—2. *To set up, establish, perfect*, etc.;—the Greek representative of the Hebrew verb at Ps. viii. 3, which means “to set or place”; and hence in a figurative force “to found,” i. e. “set in a permanent place.”

(*κᾶτα-σκευᾷω*), f. *κᾶτα-σκευᾷσω*, 1. aor. *κᾶτ-εσκευᾷσα*, [*κατά*, in “strengthening” force; *σκευᾷω*, “to prepare, make ready”] *To prepare or make ready.*

κᾶτα-σκηνώ -σκηνώ, f. *κᾶτα-σκηνώσω*, 1. aor. *κᾶτ-εσκήνωσα*, v. n. [*κατά*, in “strengthening” force; *σκηνώω*, “to pitch a tent”] (“To pitch one’s tent, encamp”; hence) Of birds: *To settle, perch, rest, lodge.*

κᾶτασκήνω-σις, σεως, f. [lengthened fr. *κᾶτασκήνο-σις*; fr. *κατασκηνώω*, “to perch,” etc.] (“A perching,” etc.; hence, “a perching-place”; hence) *A nest, resting-place*; see *κατασκηνώω*.

(*κᾶτα-στρέφω*, f. *κᾶτα-*

στρέψω), 1. aor. *κᾶτ-έστρεψα*, v. a. [*κατά*, “down”; *στρέφω*, “to turn”] (“To turn down or downwards”; hence) *To turn upside down; to upset, overthrow.*

κᾶτάσχωμεν, 1. pers. plur. 2. aor. subj. of *κατέχω*.

κᾶτᾶ-φίλέω -φίλῶ, 1. aor. *κᾶτ-εφίλησα*, v. a. [*κατά*, in “augmentative” force; *φίλέω*, “to love”; hence, as a sign of love, “to kiss”] *To kiss earnestly or fondly.*

κᾶτᾶ-φρονέω -φρονῶ, f. *κᾶτᾶ-φρονήσω*, 1. aor. *κᾶτ-εφρόνησα*, v. a. [*κατά*, “against”; *φρονέω*, “to think”] (“To think against”; hence) With Gen.: *To despise, scorn, etc.*

κᾶτᾶφρονήσητε, 2. pers. plur. 1. aor. subj. of *καταφρονέω*.

(*κᾶτᾶ-χέω*, f. *κᾶτᾶ-χέω*), 1. aor. *κᾶτ-έχεα*, v. a. [*κατά*, “down upon”; *χέω*, “to pour”] *To pour down upon.*

κᾶτ-έναντι, adv. [*κατ-δ*, in “strengthening” force; *έναντι*, “over against”] With Gen.: *Right over against, over against, opposite to, straight before.*

κᾶτ-ἐξουσιᾷω, v. n. [*κατ-δ*, in “strengthening” force; *ἐξουσιᾷω*, “to have authority over”] With Gen.: *To have authority over; to exercise rule, or lordship, over.*

κᾶτ-εσθίω, (f. *κᾶτ-έδομαι*, p.

κᾶτ-εδήδοκα), v. a. [κατ-δ, in "augmentative" force; ἐσθίω, "to eat"] ("To eat thoroughly or entirely"; hence) *To devour*.

κᾶτ-ἐφάγον, 2. aor. without a present, v. a. [κατ-δ, in "augmentative" force; ἐφάγον, "to have or hold"] (*To eat up entirely, to devour*).

κᾶτ-έχω, f. καθ-έξω and κατα-σχέσω, p. κατ-έσχηκα, 2. aor. κατ-έσχον, v. a. [κατ-δ, in "strengthening" force; ἔχω, "to have or hold"] ("To hold fast"; hence) *To take possession of, seize upon, etc.*

κᾶτηγορ-έω -ῶ, f. κᾶτηγορήσω, 1. aor. κᾶτηγόρησα, v. n. [κατήγορ-ος, "an accuser"] 1. With Gen. of person: *To be an accuser of; to accuse*.—2. Pass.: Folld. by ὑπό and Gen.: *To be accused by*; xxvii.12.—Pass.: κατηγορέομαι -οῦμαι, (p. κᾶτηγόρημαι, 1. aor. κᾶτηγορήθην).

κᾶτηρᾶμένος, η, ον, P. perf. pass. of καταράσμαι.

κᾶτ-ισχύω, f. κατ-ισχύσω, v. n. [κατ-δ, "against"; ἰσχύω, "to be mighty, to prevail"] With Gen.: *To prevail against, overpower, etc.*

κᾶτ-οικέω -οικῶ, 1. aor. κατ-έκησα, v. n. [κατ-δ, in "strengthening" force; οἰκέω, "to dwell"] 1. *To dwell, have a habitation; to live in a place*;—at xii. 45 κατοικεῖ

(sing.) has for its Subject a nom. plur., viz. αὐτοί (= πνεύματα), which is to be supplied with εἰσελθόντα.—2. With εἰς and Acc.: *To go into a place and dwell there*.

κᾶτ-ω, adv. [κατ-δ, "down"] 1. Of place: *Downwards, down*.—2. In time: Comp.: κατωτέρω, *Under, i. e. of an earlier age*; ii. 16.

κᾶτωτέρω; see κάτω.

(καυμάτ-ίζω, f. καυματίζω), 1. aor. ἐκαυμάτισα, v. a. [καῦμα, καύματος, "burning heat"] ("To affect with burning heat"; hence) *To scorch up, wither*.—Pass.: 1. aor. ἐκαυμάτισθην.

καύσ-ων, ωνος, m. [καῦσ-ις, "a burning"] ("That which has καῦσις"; hence) *Burning heat*.

κειμαι, f. κείσομαι, v. mid.: 1. *To lie, or be laid, anywhere*.—2. Of a city, etc., as Subject: *To be placed, built, or situate* [akin to Sans. root छि, "to lie, lie down"].

κεκάλυμμένος, η, ον, P. perf. pass. of καλύπτω.

κεκλημένος, η, ον, P. perf. pass. of καλέω.

κεκονιᾶμένος, η, ον, P. perf. pass. of κονίδω.

κεκρυμμένος, η, ον, P. perf. pass. of κρύπτω.

κελ-εύω, f. κελεύσω, p. κεκέλευκα, 1. aor. ἐκέλευσα, v. a. ("To urge on, impel";

hence) *To bid, order, command*;—at xv. 35 fold. by Dat. [akin to Sans. root *kal*, “to impel”].

κερ-αία, αία, f. (“A horn”; hence, as projecting like a horn) *A point* at the top of a (Hebrew) letter, *a projection, mark, etc.* [akin to *κέρ-as*, which is prob. akin to Sans. *cringa*, “a horn”].

κεράμ-εύς, έως, m. [*κέραμ-os*, “potter’s earth”; hence, “pottery”] (“Pottery-man”; i. e.) *A potter*.

(*κερδ-αίνω, f.* *κερδάνω* and *κερδήσω, p.* *κεκέρδαγκα*), 1. aor. *έκέρδησα, v. a.* [*κέρδ-os*, “gain”] 1. *To have, or obtain, as gain; to gain.*—2. *To gain, or win over, a person to one’s self*; xviii. 15.

κεφάλ-ή, ής, f.: 1. Of the body: *A head*.—2. Of things: *A chief, or principal, thing* of its kind:—*κεφαλή γωνίας, the chief thing, (i. e. the head-stone, or principal stone) of the corner*; xxi. 42 [akin to Sans. *kapál-as*, “head”].

κήσος, ου, m. [Gr. form of Lat. *census*, “the assessing, or assessment,” of the Roman people in order to decide the amount they were to pay, respectively, to the state for their taxes; hence] In Gr. Test.: *Tribute-money, poll-tax*, which was paid yearly. This, as we learn from xxii.

19, was a *denarius*, about 8½d. English, but translated in our English Version “a penny.”

κήρυγ-μα, μάτος, n. [*κήρύσσω (= κηρύγ-σω)*, “to proclaim, as a herald”; hence, “to preach”] *A preaching*.

κηρύσσω, (f. κηρύξω, p. κηρύχα), 1. aor. *έκέρυξα, v. a.* and n.: 1. *To proclaim, or announce, as a herald does.*—2. *To proclaim publicly, to preach*.

κῆτος, εος ους, n. (“Any sea-monster or huge fish”; hence) In the English Version: *A whale*.—N.B. The Hebrew for *κῆτος* at Jonah ii. 1 consists of two words, which mean literally “vast (or huge) fish”].

κιβωτός, ου, m. (“A wooden chest or box”; hence) *An ark*.

κί-νέω -νῶ, f. κινήσω, 1. nor. έκίνησα, v. a. [*κί-ω*, “to go”] (“To make to go”; hence) 1. *To move, remove, a thing from a place.*—2. Of the head as Object: *To shake, toss, wag*.

κλά-δος, δον, m. [*κλά-ω*, “to break”] 1. *A young branch, or shoot, of a tree*; such as is broken off for grafting.—2. *A shoot, or branch, generally*.

κλαίω, f. κλαύσω and κλαύσομαι, 1. aor. έκλαυσα, v. n. and a.: 1. Neut.: *To weep, lament, bewail.*—2. Act.: *To weep for, lament, bewail*.

κλά-σμα, σμάτος, n. [κλάω, "to break"] ("That which has been, or is, broken"; hence) Of food: *A fragment, broken piece.*

κλαυ-θ-μός, μοῦ, m. [κλαυ, a root of κλαίω, "to weep," etc.] *A weeping, wailing, etc.*

κλάω κλῶ, f. κλάσω, 1. aor. ἐκλάσα, v. a. *To break*;—at xxvi. 26 supply αὐτόν (i. e. τὸν ἄρτον) after ἐκλάσε; cf., also, xv. 36 [akin to Sans. root *OR*], "to break"].

1. κλεί-ς, δός, f. [κλεί-ω, "to shut, close"] ("The closing, or shutting, thing"; hence) *A key*, as that which causes a door to be kept close or shut.

2. κλείς, contr. fr. κλείδας, acc. plur. of 1. κλείς; xvi. 19.

κλείω, (f. κλείσω, p. κέκλεικα), 1. aor. ἐκλείσα, v. a. *To shut*, whether actually or figuratively. — Pass.: (κλείομαι, p. κέκλειμαι and) κέκλεισμαι, 1. aor. ἐκλείσθην, (1. fut. κλείσθσομαι).

κλέπ-της, του, m. [κλέπ-τω, "to steal"] ("One who steals"; hence) *A thief*.

κλέπ-τω, f. κλέψω, (p. κέκλοφα), 1. aor. ἐκλεψα, v. a. and n. [root κλεπ] *To steal*.

κληθήσομαι, fut. ind. pass. of καλέω.

κληθῆτε, 2. pers. plur. 1. aor. subj. pass. of καλέω.

κληρονομ-έω -ῶ, f. κληρονομήσω, 1. aor. ἐκληρονόμησα,

v. a. [κληρονόμ-ος, "an heir"] ("To be a κληρονόμος of"; hence) *To inherit, to obtain something as an inheritance.*

κληρονομήσατε, 2. pers. plur. 1. aor. imperat. of κληρονομέω.

κληρονομ-ῶ, ῶς, f. [κληρονομ-έω, "to inherit"] ("An inheriting"; hence) *An inheritance.*

κληρ-ο-νόμ-ος, ου, m. [for κληρ-ο-νέμ-ος; fr. κληρ-ος, "an allotment"; hence, "an estate"; νέμ-ω ("to distribute"), in mid. in force of "to distribute amongst themselves," etc., for the purpose of having as their own; hence, "to hold, possess," etc.] ("One possessing the estate" of a deceased person; hence) *An heir*.

κλή-ρος, ρου, m. ("That which is broken"; hence) *A lot*, as formed by a fragment of pottery, a broken twig, etc. [akin to Sans. root *OR*], in pass. "to be broken"; cf. κλάω].

κλη-τός, τή, τόν, adj. [καλέω, "to call," through a root κλη] *Called*;—in St. Matthew's Gospel used of those who are "called" of God.

κλίν-η, ης, f. [κλίν-ω, "to recline; to lie"] ("The reclining thing"; i. e. "that on which one reclines or lies"; hence) *A couch; a bed*, including the frame of it.

κλί-νω, (f. κλίνω), p. κέ-κλικα, 1. aor. ἐκλίνα, v. a.: 1. *To bend, incline, bow*.—2. *To lay down, lay, recline* [akin to Sans. root $\kappa\lambda\iota$, "to lean"].

κλοπ-ή, ἥς, f. [for κλεπ-ή; fr. κλεπ, root of κλέπ-τω, "to steal"] *A stealing, theft*.

κοδράντ-ης, ου, m. [Gr. form of Lat. *quadrans*, *quadrant*, "the fourth part" of anything; hence, "the fourth part of the Roman copper coin the *as*," originally worth much about the same as the Roman silver coin the *denarius*, i. e. $8\frac{1}{2}d$. English; hence, as *δηνάριον* is translated "a penny" in the English Version; so *κοδράντης*, the fourth part of the *as*, is translated] *A farthing*, though, as above shown, equal to something more than *2d*. English.

κοιλ-ία, ἴας, f. [κοιλ-ος, "hollow"] ("The condition or quality of the κοίλος"; hence, "hollowness"; hence) 1. *The hollow of the belly, the belly*.—2. *The womb*.

(κοι-μάω -μῶ, f. κοιμήσω, v. a.: 1. Act.: "To put, or lull, to sleep").—2. Pass.: κοιμάομαι -μῶμαι, p. κεκοίμημαι, 1. aor. ἐκοιμήθην, 1. fut. κοιμηθήσομαι: a. *To be put to sleep*.—b. *To fall asleep, to sleep*;—at xxvii. 52 used of the departed saints [akin to Sans.

root $\kappa\lambda\iota$, "to lie down"; whence also *κεῖμαι*].

κοινός -ῶ, (f. κοινώσω), 1. aor. ἐκοίνωσα, v. a. [κοιν-ός, "common": hence "defiled"] ("To make, or render, κοινός"; hence) *To defile, pollute, render morally unclean*.

κοινω-νός, νοῦ, m. [lengthened fr. κοινω-νός; fr. κοινώ-ω, "to make common" with another; hence, "to share"] ("A sharer"; hence) *A partner, comrade, companion*, etc.

κόκκ-ινος, ἴνη, ἴνον, adj. [κόκκ-ος, "the scarlet-oak"] ("Of, or belonging to, κόκκ-ος"; hence) *Scarlet*.

κόκκος, ου, m. *A grain* of a herb, etc.—N.B. This word is distinct from that from which κόκκινος is formed.

κολᾶφ-ῖζω, 1. aor. ἐκολᾶφ-ῖσα, v. a. [κόλαφ-ος, "a buffet or cuff"] ("To give a κόλαφ-ος to" one; hence) *To buffet, cuff*, etc.

κόλλυβ-ιστής, ἱστοῦ, m. [κόλλυβ-ος, "the rate of exchange"] ("One who makes, or fixes, the rate of exchange"; hence) *A money-changer*.

(κομῖζω, f. κομίσω and κομιῶ, p. κεκόμικα), 1. aor. ἐκόμισα, v. a.: 1. *To carry, bring*, etc.—2. Mid.: κομιζομαι, f. κομίσομαι and κομιούμαι, 1. aor. ἐκομίσάμην, *To get, or receive, back for one's*

self, etc.; to recover a sum of money, etc.

κοῦν-άω -ῶ, p. pass. κεκοῦν-άμαι, v. a. [κοῦν-α, "plaster, stucco"] *To plaster; or stucco, over.*

κον-ι-ορ-τός, τοῦ, m. [κόν-ις, "dust"; (i) connecting vowel; ὀρ-νύμι, "to raise, stir up," etc.] ("Dust raised or stirred up"; hence) *Dust* which has settled on, or adhered to, a person while walking.

(κοπ-ᾶζω, f. κοπᾶσω, p. κεκόπᾳκα), l. aor. ἐκόπᾳσα, v. n. [κόπ-ος, "toil and trouble"; hence, "weariness"] ("To suffer κόπος"; hence, "to grow tired or weary"; hence) Of the wind: *To spend its force; to lull, abate, cease.*

κοπ-ιάω -ῶ, f. κοπιᾶσω, p. κεκοπιᾶκα, l. aor. ἐκοπιᾶσα, v. n. [κόπ-ος, "toil"] ("To be in a state of κόπος"; hence) *To toil, labour, etc.*;—at vi. 28 κοπιᾷ (sing.) has for its Subject the neut. nom. plur. κρίνα.

κόπ-ος, ου, m. [κόπ-τω, "to beat"] ("A beating"; hence, "suffering"; hence) *Toil and trouble.*

(κόπ-τω), imperf. ἔκοπτον, (f. κόψω, p. κέκοφα), v. a. [root κοπ] ("To beat, strike"; hence, with accessory notion of removal, etc.) 1. *To cut down or off.*—2. Mid.: κόπ-

τομαι, f. κόψομαι, l. aor. ἐκούψαμην, *To beat, or strike, one's self, etc.; to beat, or strike, one's head, or breast, through grief.*

κορ-ᾶστος, ἄστος, n. dim. [κόρ-η, "a maiden"] *A little, or young, maiden; a damsel.*

*κορβανᾶς, οὔ, m.: 1. *A gift, or offering, for the service of God.*—2. *The treasury of the temple at Jerusalem; xxvii. 6.*

κοσμ-έω -ῶ, f. κοσμήσω, p. κεκόσμηκα, l. aor. ἐκόσμησα, v. n. [κόσμ-ος, "an ornament"] ("To provide with κόσμος"; hence) *To ornament, adorn, deck.*—Pass.: κοσμέομαι -οῦμαι, p. κεκόσμημαι, l. aor. ἐκοσμήθην, l. fut. κοσμηθήσομαι.

κόσμος, ου, m. ("Order, arrangement"; hence, from its perfect order, etc.) *The world, the universe.*

κουστωδία, ἰας, f. [Gr. form of Latin custōdīa] *A guard of soldiers.*

κόφινος, ου, m. *A basket.*

κράζω, f. κερκράζομαι and κρᾶζω, p. κέκρᾳγα, l. aor. ἔκραξα, v. n. *To cry out, call out aloud* [prob. akin to Sans. root कृञ्, "to cry out"].

κράνιον, ου, n. *A skull* [akin to κράα, and Sans. cīras, "a head"].

κράσπειδον, ου, n. *The hem or border of a garment.*

κράτ-έω -ῶ, f. κρᾶτήσω, p.

κεκράτησα, 1. aor. ἐκράτησα, v. a. [κράτ-ος, "power"] ("To get into one's power"; hence) With Acc. or Gen.: *To take, or lay, hold of.*

κραυγ-ᾶς, f. κραυγᾶσα, 1. aor. ἐκραύγασα, v. n. [κραυγ-ή, "a crying out"] *To cry out.*

κραυγ-ή, ἡ, f. [strengthened fr. κραυγ-ή, fr. κράζω (= κράγ-ω), "to cry out," through root κραγ] *A crying out; a shouting, shout, etc.*

κρεμ-άννυμι (κρεμαννύω, f. κρεμάσω), 1. aor. ἐκρέμασα, v. a. *To hang, hang up, suspend;*—at xxii. 40 in figurative force.—Pass.: (κρεμ-άννυμαι, perhaps only in shortened form) κρέμαμαι, 1. aor. ἐκρεμάσθην [prob. akin to Sans. root KRAM, "to go to"; and so in causative force, and with accessory notion of fixity, "to cause to go to a place, and to be there"].

κρεμασθῆναι, 3. pers. sing. 1. aor. subj. pass. of κρεμάννυμι.

κρημν-ός, οὗ, m. [κρημν-ᾶς (= κρεμάννυμι), "to suspend"] ("That which is suspended"; hence, "an overhanging cliff or crag," as if suspended in the air"; hence) *A steep place; a cliff, etc.*

κρί-μα, μάτος, n. [κρί, root of κρίνω, "to judge"; also, "to condemn"] ("That which judges; that which condemns";

hence) 1. *Judgment.*—2. *Condemnation.*

κρίνον, ον, n. *A lily.*

κρί-νω, f. κρίνω, p. κέκρικα, 1. aor. ἐκρίνα, v. n. and a. ("To separate"; hence, "to pick out, choose"; hence) 1. Neut.: a. *To decide, determine.*—b. *To form a judgment or opinion.*—2. Act.: a. *To judge, bring to trial, try, etc.*—b. *To adjudge to punishment, to pass judgment or sentence upon, to condemn.*—Pass.: κρί-νομαι, p. κέκριμαι, 1. aor. ἐκρίθην, 1. fut. κριθήσομαι [akin to Sans. root KRĪ, "to pour out"].

κρί-σις, σεως, f. [κρί, root of κρίνω, "to judge"] ("A judging"; hence) *Judgment, trial;*—at x. 15, etc., of the last judgment.

κρί-της, τοῦ, m. [id.] *A judge.*

κρούω, (f. κρούσω, p. κέκρουκα), 1. aor. ἐκρουσα, v. a. *To beat, strike, etc.:*—κρούειν τὴν θύραν, or simply κρούειν, (to beat the door, i.e.) *to knock at the door on the outside for the purpose of gaining admission into the house.*

κρύβηται, 2. aor. inf. pass. of κρύπτω.

κρυπτ-ός, ἡ, όν, adj. [κρύπτ-ω, "to hide"] *Hidden, concealed, secret.*—Adverbial

expression: *εν τῷ κρυπτῷ*, *In secret, secretly.*

(κρύπτω, f. κρύψω, p. κέκρυφα), 1. aor. *ἔκρυψα*, v. a. *To hide, conceal.*—Pass.: (κρύπτομαι), p. *κέκρυμμαι*, (1. aor. *ἐκρύφθην*, 1. f. *κρυφθήσομαι*), 2. aor. *ἐκρύβην*.

κτάομαι-ῶμαι, f. κτήσομαι, 1. aor. *ἐκτησάμην*, p. pass. in mid. force *κέκτημαι*, v. mid.: 1. In pres., imperf., fut., and 1. aor.: *To acquire, get*, etc.—2. In perfect tenses: *To have acquired*, i. e. *to possess* [akin to *ἄκτις*, root *κῆσι*, “to possess”].

κτη-μα, μάτος, n. [κτη, a root of κτάομαι, “to acquire”] (“That which has been acquired, or is possessed”; hence) Plur.: *Possessions, wealth, property.*

κτησησθε, 2. pers. plur. 1. aor. subj. of κτάομαι.

κυλλός, ἡ, ὄν, adj. *Crippled, halt, with the legs bent outwards.*—As Subst.: *κυλλός*, οὔ, m. *A lame person, a cripple.*

κύμα, μάτος, n. (“A swollen thing”; hence) *A wave* or *billow* [κύω].

κύμινον, ον, n. *Cumin.*

κύν-άριον, αρίου, n. dim. [κύων, κυν-ός, “a dog”] *A little dog.*

Κυρην-αῖος, αἰα, αῖον, adj. [Κυρήν-η, “Cyrēnē”; under the Romans a province of N.

Africa; also, called, from the time of the Ptolemies, Pentapolis] *Of, or belonging to, Cyrene.*—As Subst.: *Κυρην-αῖος*, ον, m. *A man of Cyrene; a Cyrenian.*

κύρι-ος, ον, m. [κέρϊ-ος, “possessing supreme power”] (“One possessing supreme power”; hence) 1. Of men: *A lord, master*, etc.—2. With or without article: *THE LORD*; i. e. *Christ.*

κύων, κυνός, m. and f.: 1. *A dog.*—2. *A dog* for a *profane*, or *unholy, person* [akin to Sans. *çvan*, “a dog”; cf. Lat. *canis*.]

κωλύω, (f. κωλύσω, p. κεκώλυκα), 1. aor. *ἐκώλυσα*, v. a. *To hinder, prevent.*—N.B. The *υ* is always long before a consonant; but is common before a vowel.

κωφ-ός, ἡ, ὄν, adj. [usually referred to κοπ, root of κόπτω, “to cut”; if so, for κοπ-ός] (“Cut, cut off”; hence, as a result, “blunted, blunt”; hence) 1. With reference to speech: *Dumb.*—As Subst.: *κωφός*, οὔ, m. *A dumb person*; ix. 33.—2. With reference to the hearing: *Deaf.*—As Subst.: *κωφός*, οὔ, m. *A deaf person*;—Plur.: *The deaf*, i. e. *deaf persons*; xi. 5.

λαθεῖν, 2. aor. inf. of *λανθάνω*.

λάθ-ρα, adv. [**λαθ**, root of **λανθάνω**, "to lie hid"] *Secretly, in secret, in a secret or hidden manner.*

λάλ-έω -**ω**, f. **λάλῃσω**, p. **λελάληκα**, 1. aor. **ἐλάλησα**, v. n. and a.: 1. Neut.: a. *To speak, to utter speech.*—b. *To talk, converse.*—2. Act.: a. *To speak, utter by speech, utter.*—b. *To speak of, tell, publish, etc.*—Pass.: **λάλ-έομαι** -**οῦμαι**, p. **λελάλημαι**, 1. aor. **ἐλάληθην**, 1. f. **λαληθήσομαι** [perhaps akin to **ἔαδ**, "to use the tongue"].

λάλ-ιδά, **ιδάς**, f. [**λαλ.έω**, "to speak"] ("A speaking"; hence) *Speech.*

λα(μ)β-άνω, f. **λήψομαι**, p. **εἴληφα**, 2. aor. **ἔλαβον**, v. a.: 1. *To take.*—2. *To receive* [strengthened fr. root **λαβ**, akin to Sans. root **LABH**, "to obtain"].

***λαμμά**, adv. *For what, why, wherefore.*

λαμπ-άς, **ἄδος**, f. [**λάμπ-ω**, "to shine, be bright"] ("The shining, or bright, thing"; hence) *A torch.*

λάμπω, (f. **λάμψω**, p. **λέλαμψα**), 1. aor. **ἔλαμψα**, v. n. *To shine, glitter, gleam.*

λα(ν)θ-άνω, (f. **λήσω** and **λήσομαι**, p. **λέληθα**), 2. aor. **ἔλαθον**, v. n. *To escape notice; to be hid or concealed* [strengthened fr. root **λαθ**, akin to Sans. root **BAH** (ori-

ginally **BAH**), "to leave, quit"].

λαός, **οῦ**, m. *The people.*

λατρ-εύω, f. **λατρεύσω**, 1. aor. **ἐλάτρευσα**, v. n. [**λάτρ-ις**, "a hired servant"] ("To be a **λάτρης**"; hence) With Dat. of person: *To serve.*

λεγεών, **ώνος**, m. [Gr. form of Lat. **légio**, **légion-is**, "a legion" of Roman soldiers, consisting of ten cohorts of infantry, and a squadron of three hundred cavalry;—in all about six thousand men, though the numbers varied from time to time] *Legion*;—at xxvi. 53 applied to the angels as forming God's host.

λέγω, imperf. **ἔλεγον**, (f. **λέξω**, p. **λέλεχα**), v. n. and a.: 1. Neut.: a. *To speak, open one's mouth in speech.*—b. With Dat. of person: *To say to.*—2. Act.: a. *To say*;—mostly with clause as Object. —b. *To tell.*—c. *To speak, utter.*—d. *To say, bid, enjoin.*—e. *To call by name; to call for or upon.*—f.: (a) With double Acc.: *To call one that which is denoted by the second Acc.*:—**τί με λέγεις ἀγαθόν**, *why callest thou me good!* —(b) In pass. with a nom.: *To be called something*:—**ὁ λεγόμενος Ἰούδας**, *he who was called (i.e. had the name of) Judas*, xxvi. 14. —g. *To tell, mention, speak of or*

about.—Pass.: λέγομαι (p. λέλεγμαι, 1. aor. ἐλέχθην, 1. f. λεχθήσομαι).

λελυμένος, η, ον, P. perf. pass. of λύω.

λέπρα, αῖ; see λεπρός.

1. λεπρός, ρά, ρόν, adj. [λέπ-ος, "a scale" on the body] ("Pertaining to λέπ-ος"; hence, "scaly"; hence) *Leprous*, in reference to the scales produced by disease. — As Subst.: a. λεπρός, οὔ, m. *A leprous person, a leper*.—b. λέπρα, αῖ, f. *Leprosy*, as being a disease which produces scales on the skin.

2. λεπρός, οὔ; see 1. λεπρός.

λευκός, ή, όν, adj. ("Shining, bright, brilliant"; hence) *White* [akin to Sans. root BUCH, "to shine"].

ληνός, οὔ, m. *A wine-press, wine-vat*.

λησ-τής, τοῦ, m. [for λησ-τής = ληιδ-τής; fr. ληῖσμαι (= ληιδ-σομαι, "to plunder") ("One who plunders"; hence) *A robber, a thief*.

λήψομαι, fut. ind. of λαμβάνω.

λίαν, adv. *Very, exceedingly*.

λίβανος, ου, f. *Frankincense*. —N.B. When this word is masc., it means "the frankincense-tree."

λίθ-ο-βολ-έω -ω, 1. aor. ἐλίθοβόλησα, v. a. [for λιθ-ο-βάλλ-έω; fr. λίθ-ος, "a stone";

(ο) connecting vowel; βαλ, a root of βάλλω, "to throw"] *To throw, or cast, stones at; to pelt with stones; to stone*.

λίθος, ου, m. *A stone*.

(λικμ-άω -ω), f. λικμήσω, v. a. [λικμ-ός, "a winnowing-fan"; i. e. a broad basket in which the newly threshed corn was placed and then thrown towards the wind in order that the chaff might be blown away from the grain] ("To use a λικμός to"; hence, "to separate the grain from the chaff, to winnow"; hence, "to scatter like chaff"; hence, in Gr. Test., with accessory notion of destruction) *To crush and (then) scatter like the chaff*.

λίμ-ός, οὔ, m.: 1. *Hunger*.—2. *Famine*.

λίνον, ου, n. *Flax*.

λόγ-ος, ου, m. [for λέγ-ος; fr. λέγ-ω, "to say or speak"] ("That which is said or spoken"; hence) 1. *A saying, report, account, story, tale*.—2. *Speech, discourse, word* (plur. words, conversation, etc.).—3.: a. *A word*.—b. *Word*, i. e. doctrine which is declared by teaching, etc.—4. As being the subject of talk or conversation: *A thing, matter*.—5. *Command, order, precept*, as something declared by speaking.—6. *An account of a thing, etc.*; xii. 36.—7. *A reckoning*; xxv. 19.

λοιμός, οὔ, m. *A plague, pestilence.*

λ(ο)ύπ-ει, ἡ, ὅν, adj. [strengthened fr. λῦπ, root of λείπω, "to leave"] 1. *Left, remaining, out of a number:—οἱ λοιποί, those who are, etc., left; the rest.*—2. Of time: *Remaining, remainder of;—*at xxvi. 45 τὸ λοιπόν is an adverbial expression = *henceforward*; i. e. without being again awake for a time.

λύκ-ος, ου, m. *A wolf* [acc. to some, akin to Sans. root LUP, "to destroy," and so, "the destroyer"; acc. to others, akin to Sans. *vrīka*, "a wolf"; fr. root VRAUCH, "to tear," and so "the tearer"; cf. Lat. *lup-us*].

λύπ-ειν-ω, (f. λύπησω), p. λελύπηκα, 1. aor. ἐλύπησα, v. a. [λύπ-η, "grief"] 1. Act.: *To cause grief to one; to grieve.*—2. Pass.: λύπ-εσμαι-οῦμαι, p. λελύπημαι, 1. aor. ἐλύπηθην, 1. f. λυπηθήσομαι, *To be grieved; to sorrow, etc.*

λύ-τρον, τρου, n. [λύ-ω, "to pay"] ("That which is paid"; hence) *A ransom.*

λύχν-ια, ιας, f. [λύχν-ος, "a lamp or light"] ("A thing pertaining to λύχνος"; hence) *A lamp-stand* (translated in the English Version "a candlestick").

λύχ-νος, νου, m. ("The

shining thing"; hence) *A lamp, a light* [akin to Sans. root RUCH, "to shine"; cf. λευκός].

λύ-ω, f. λύσω, p. λέλυκα, 1. aor. ἐλύσα, v. a.: 1. *To loosen, loose, unfasten.*—2. *To break, destroy, whether literally or figuratively.*—3. Of a commandment, etc.: *To break, violate.*—Pass.: λύ-ομαι, p. λέλυμαι, 1. aor. ἐλύθην, 1. f. λυθήσομαι [akin to Sans. root LŪ, "to cut"]].

*Μαγδάλ-α, n. indecl. *Magdala*; see Μαγδαληνή.

Μαγδαλ-ηνή, ηνής, f. adj. [Μαγδάλ-α, "Magdala" (now "the village of Mejdol"); a fortified town of Galilee, at the S.E. corner of the Lake of Gennesaret] *Of, or belonging to, Magdala.*—As Subst., with art.: *The woman of Magdala, the Magdalene.*

μάγ-ος, ου, m. ("A Magus, or Magian," one of the Median tribe of the Μάγοι; hence, in an especial force) *A priest, or wise man, of the Magi, who interpreted dreams.*

μάθετε, 2. pers. plur. 2. aor. imperat. of μαθᾶνω.

μάθητευθείς, εἶσα, ἐν, P. 1. aor. pass. of μαθητεύω.

(μαθητ-εύω), 1. aor. ἐμάθητε-ευσα, v. n. and a. [μαθητ-ής, "a disciple"] 1. Neut.: With Dat.: *To be a disciple to or*

of; xxvii. 57.—2. Act.: a. *To make a disciple or disciples of; to teach, instruct, etc.*; xxviii. 19.—b. Pass.: 1. aor. ἐμαθητεύθην, *To be instructed, etc.*; xiii. 52.

μαθ-ητής, ητοῦ, m. [μανθ-ᾶνω, "to learn"; through root μαθ] ("A learner"; hence) *A disciple*; esp. a disciple of Christ.

μακάριος, α, ον, also ος, ον, adj. *Blessed, happy.*

μακράν; see μακρός.

μακρ-όθεν, adv. [μακρ-ός, "long"; hence, "far"] *From afar*;—often preceded by ἀπό; see ἀπό, no. 11.

μακροθύμ-ειω -ω, 1. aor. ἐμακροθύμησα, v. n. [μακρ-όθυμ-ος, "long-suffering, patient"] With ἐπί and Dat. of person: *To be long-suffering, or forbearing, towards; to be patient with.*

μακροθύμῃσιν, 1. aor. imperat. of μακροθυμέω.

μακ-ρός, ρά, ρόν, adj.: 1. *Long*, whether in space or time.—Adverbial expression: Acc. neut. plur.: μακρά, *Long, to great length*.—2. *Far, far off, distant*.—Adverbial expression: Acc. fem. sing.: μακράν, *A long way, far, far off* [akin to Sans. root ΜΑΗ, originally ΜΑΓΗ, "to be great"].

μαλᾶκ-ία, ἰας, f. [μαλᾶκ-ός, "soft"] ("The state, or quality, of the μαλᾶκός"; hence,

"softness"; hence) *Weakness, sickliness, disease.*

μαλᾶκός, ή, όν, adj. Of garments: *Soft* to the touch; *delicate, fine, etc.*;—at xi. 8 supply ἱμάτια with μαλᾶκδ.

μᾶλ-λον, comp. adv. [fr. Pos. μᾶλ-α, "very, exceedingly"]

1. *More, in a higher degree*.—2. *Rather, in preference, etc.* [acc. to some akin to Sans. var-as, "remarkable"; acc. to others akin to Sans. root ΜΑΗ; see μακρός].

*μαμωνάς, ᾱ, m. ("Riches") *Mamon or Mammon*; i. e. *wealth, riches*;—in Gr. Test. used always in bad sense.

*Μανασσῆς, οῦ, (Acc. Μανασσῆ, i. 10) m. ("Causing to forget") *Manasses, or Manasseh*, son of Hezekiah, king of Judah, who ascended the throne about B.C. 699; 2 Kings xxi. 1 sqq. He was an ancestor of Joseph, the husband of the Virgin Mary; i. 10.

μανθᾶνω, (f. μαθήσω and μαθήσομαι), p. μεμύθηκα, 2. aor. ἐμάθον, v. a. *To learn* [strengthened fr. root μαθ, akin to Sans. root ΜΑΤΗ, "to churn"; hence, "to agitate" in the mind].

μαργαρίτης, ον, m. *A pearl*.

*Μῆρία, ας, f. ("Rebellion")

Mary: 1. The mother of Jesus.—2. The sister of no. 1 (see John xix. 25), the wife of Clēōpas (otherwise Clōpas and

Cléōpas), and the mother of James the Less and Joses.—3. The Magdalene; see *Μαγδαληνή*.—4. The sister of Martha and Lazarus.

μαρτυρ-έω -ῶ, f. *μαρτυρήσω*, p. *μεμαρτύρηκα*, v. n. [*μάρτυς*, *μαρτύρ-ος*, "a witness"] ("To be a *μάρτυς*"; hence) *To witness, to bear witness or testimony*.

μαρτυρ-ιον, ιου, n. [id.] ("A thing pertaining to a *μάρτυς*"; hence) *Testimony in general, proof*.

μάρ-τυς, *τύπος*, m. ("One who remembers"; hence) *A witness*, as one who relates what he remembers [akin to Sans. root *स्मृ*, "to remember"].

μαστιγ-ώω -ῶ, f. *μαστιγώσω*, l. aor. *ἐμαστιγώσα*, v. a. [*μάστιξ*, *μάστιγ-ος*, "a scourge"] *To scourge with rods, etc.*

μάστιξ, *ίγος*, m. ("A scourge" as an instrument of punishment; hence) *A plague, sickness, etc.*, as a cause of pain, etc., to the body.

μάτην, adv. *In vain, fruitlessly, to no purpose* [akin to *μάτην*, "a fault"].

**Ματθαῖος*, *ος*, m. ("Gift of Jehovah") *Matthew*, named also Levi, the son of Alphæus, one of the twelve Apostles. Before his call to be a follower of Jesus, he was a Publican, or collector of public taxes.

**Ματθάν*, m. indecl. *Matthan*; son of Eleazar, and an ancestor of Joseph the husband of the Virgin Mary; i. 15.

μάχ-αιρα, *αἶψα*, f. *A sabre or sword* [like *μάχ-ομαι*, "to fight"; akin to Sans. *makh-a*, "a warrior"; and so "the thing for fighting," or "the warrior's weapon"].

μεγᾶλ-υνω, v. a. [*μέγας*, *μεγᾶλ-ου*, "great"] ("To make *μέγας*"; hence) *To make great or large; to enlarge*.

μέγ-ας, *ἄλη*, a, adj.: 1. Of size: *Great, large*.—2. Of a voice, sound, etc.: *Great, mighty, loud*.—3. Of degree: *Great, vast, mighty*.—4. Of number: *Great, large, numerous*.—5. Of rank, authority, etc.: *Great, powerful, mighty, exalted*.—6. Of importance, etc.: *Great, important, etc.* Comp.: *μέλιν*; (Sup.: *μέγιστος*) [from same root as *μακ-ρός*; see *μακρός*].

μέθυ-ω (found only in pres. and imperf. and pres. part.), v. n. [*μέθυ* (found only in nom. and acc.), "wine"] ("To have *μέθυ*"; hence, as a result of taking too much of it) *To be drunken, or intoxicated, with wine*.

μέλιν, *ον*, comp. adj.; see *μέγας* at end.

μείνᾱτε, 2. pers. plur. 1. aor. imperat. of *μένω*.

μέλας, μέλαινα, μέλαν, adj. *Black* [akin to Sans. *mala*, "dirty"].

μέλει; see **μέλω**.

μέλι, ἵτος, n. *Honey*.

μέλλω, imperf. **ἐμελλον** and **ἡμελλον**, f. **μελλήσω**, (1. aor. **ἐμέλλησα**), v. n.: 1. With Inf.: *To be about to do, etc., or on the point of doing, etc.*; sometimes to be rendered by the English sign "*will*."—2. P. pres.: Of time: *About to be, future*.

μέλος, εὖς οὖς (mostly plur.), n. *A limb, member*.

(**μέλω**, f. **μελήσω**, p. **μεμέληκα**, 1. aor. **ἐμέλησα**, v. n. *To be an object of care or interest*.)

—In Greek authors generally, and always in Gr. Test.) Impers.: **μέλει**, etc., with Dat.: *It is, or there is, an object of care, etc., to one; it is, or there is, a care to one*;—at xxii. 16 **μέλει** contains its Subject within its own meaning: viz. **μέλημα**.

μέν, conj. *Indeed, on the one hand*:—**μέν . . . δέ**, *on the one hand . . . on the other hand*.

μένω, f. **μενῶ**, (p. **μεμένηκα**), 1. aor. **ἐμείνα**, v. n. *To wait, remain*.

(**μερ-ῖω**, f. **μερίῳ**), 1. aor. **ἐμέρισα**, v. a. [**μέρ-ος**, "a part"] *To part, divide*.—Pass.: **μεριζομαι**, p. **μεμερίσμαι**, 1. aor. **ἐμερίσθην**, (1. fut. **μερισθήσομαι**).

μέρ-ιμα, (**μνης**, f. ("A remembering" with grief or sorrow; hence) *Care, anxiety, solicitude* [akin to Sans. root **SMRI**, "to remember"; the causative form of which, **smḍr-aya**, means "to cause to remember with grief"]).

μεριμν-άω -ῶ, f. **μεριμνήσω**, (p. **μεμερίμνηκα**), 1. aor. **ἐμερίμνησα**, v. n. [**μέριμν-α**, "care"] ("To have **μέριμνα**"; hence) *To be careful or anxious*.

μεριμνήσῃτε, 2. pers. plur. 1. aor. subj. of **μεριμνᾶω**.

μέρ-ος, εὖς οὖς, n. [**μερ**, root of obsol. **μεῖρω**, "to portion out"] ("That which is portioned out"; hence) 1. *A part*.—2. *A share, portion*.

μέσον, οὖ; see **μέσος**.

μέσ-ος, ἡ, οὖν, adj. *Middle*.—As Subst.: **μέσον**, οὖ, n. *The middle, the midst* [akin to Sans. **madh-yas**, "middle"; cf., also, Lat. **med-ius**].

μεστός, ἡ, οὖν, adj. With Gen.: *Full of, filled with*.

μετά (before a soft vowel **μετ'**, before an aspirated vowel **μεθ'**), prep. gov. gen. and acc.: 1. With Gen.: a. *With, together with*.—b. *In the midst of, amid*.—2. With Acc.: *After*.

μετᾶ-βαίνω, f. **μετᾶ-βήσομαι**, p. **μετᾶ-βέβηκα**, 2. aor. **μετέβην**, v. n. [**μετᾶ**, denoting "change"; **βαίνω**, "to go"] 1. *To go, or pass, from one*

κλί-νω, (f. κλίνω), p. κέ-κλικα, 1. aor. ἐκλίνα, v. a.: 1. *To bend, incline, bow*.—2. *To lay down, lay, recline* [akin to Sans. root $\kappa\lambda\iota$, "to lean"].

κλοπ-ή, ἡς, f. [for κλεπ-ή; fr. κλεπ, root of κλέπ-τω, "to steal"] *A stealing, theft*.

κοδράντ-ης, ου, m. [Gr. form of Lat. *quadrans*, *quadrans*, "the fourth part" of anything; hence, "the fourth part of the Roman copper coin the *as*," originally worth much about the same as the Roman silver coin the *denarius*, i. e. $\frac{1}{4}$ d. English; hence, as *δηνάριον* is translated "a penny" in the English Version; so *κοδράντης*, the fourth part of the *as*, is translated] *A farthing*, though, as above shown, equal to something more than 2d. English.

κοιλ-ία, ἰας, f. [κοιλ-ος, "hollow"] ("The condition or quality of the κοίλος"; hence, "hollowness"; hence) 1. *The hollow of the belly, the belly*.—2. *The womb*.

(κοι-μάω -μῶ, f. κοιμήσω, v. a.: 1. Act.: "To put, or lull, to sleep".—2. Pass.: κοιμάσθαι -μῶμαι, p. κεκοιμημαι, 1. aor. ἐκοιμήθην, 1. fut. κοιμηθήσομαι: a. *To be put to sleep*.—b. *To fall asleep, to sleep*;—at xxvii. 52 used of the departed saints [akin to Sans.

root $\kappa\lambda\iota$, "to lie down"; whence also *κεῖμαι*].

κοινῶ -ῶ, (f. κοινῶσω), 1. aor. ἐκοινῶσα, v. a. [κοιν-ός, "common": hence "defiled"] ("To make, or render, κοιν-ός"; hence) *To defile, pollute, render morally unclean*.

κοινω-νός, νοῦ, m. [lengthened fr. κοينو-νός; fr. κοινῶ, "to make common" with another; hence, "to share"] ("A sharer"; hence) *A partner, comrade, companion*, etc.

κόκκ-ινος, ἰνη, ἴνον, adj. [κόκκ-ος, "the scarlet-oak"] ("Of, or belonging to, κόκκ-ος"; hence) *Scarlet*.

κόκκος, ου, m. *A grain* of a herb, etc.—N.B. This word is distinct from that from which κόκκινος is formed.

κολᾶφ-ίζω, 1. aor. ἐκολᾶφ-ῖσα, v. a. [κόλαφ-ος, "a buffet or cuff"] ("To give a κόλαφ-ος to" one; hence) *To buffet, cuff*, etc.

κολλῦβ-ιστής, ἰστοῦ, m. [κόλλυβ-ος, "the rate of exchange"] ("One who makes, or fixes, the rate of exchange"; hence) *A money-changer*.

(κομῖζω, f. κομίσω and κομῖω, p. κεκόμικα), 1. aor. ἐκόμισα, v. a.: 1. *To carry, bring*, etc.—2. Mid.: κομίζομαι, f. κομίσομαι and κομίσουμαι, 1. aor. ἐκομίσάμην, *To get, or receive, back for one's*

self, etc.; to recover a sum of money, etc.

κοῦν-άω -ῶ, p. pass. κεκοῦν-άμαι, v. a. [κοῦν-α, "plaster, stucco"] *To plaster; or stucco, over.*

κον-ι-ορ-τός, τοῦ, m. [κόν-ις, "dust"; (i) connecting vowel; ὀρ-νύμι, "to raise, stir up," etc.] ("Dust raised or stirred up"; hence) *Dust* which has settled on, or adhered to, a person while walking.

(κοπ-ᾶζω, f. κοπᾶσω, p. κεκόπηκα), 1. aor. ἐκόπησα, v. n. [κόπ-ος, "toil and trouble"; hence, "weariness"] ("To suffer κόπος"; hence, "to grow tired or weary"; hence) Of the wind: *To spend its force; to lull, abate, cease.*

κοπ-ιάω -ῶ, f. κοπιᾶσω, p. κεκοπιᾶκα, 1. aor. ἐκοπιᾶσα, v. n. [κόπ-ος, "toil"] ("To be in a state of κόπος"; hence) *To toil, labour, etc.*;—at vi. 28 κοπιᾷ (sing.) has for its Subject the neut. nom. plur. κρίνα.

κόπ-ος, ου, m. [κόπ-τω, "to beat"] ("A beating"; hence, "suffering"; hence) *Toil and trouble.*

(κόπ-τω), imperf. ἔκοπτον, (f. κόψω, p. κέκοφα), v. a. [root κοπ] ("To beat, strike"; hence, with accessory notion of removal, etc.) 1. *To cut down or off.*—2. Mid.: κόπ-

τομαι, f. κόψομαι, 1. aor. ἐκοψάμην, *To beat, or strike, one's self, etc.; to beat, or strike, one's head, or breast, through grief.*

κορ-ᾶσθαι, ἀσθαι, n. dim. [κόρ-η, "a maiden"] *A little, or young, maiden; a damsel.*

*κορβανᾶς, οὔ, m.: 1. *A gift, or offering, for the service of God.*—2. *The treasury of the temple at Jerusalem; xxvii. 6.*

κοσμ-έω -ῶ, f. κοσμήσω, p. κεκόσμηκα, 1. aor. ἐκόσμησα, v. a. [κόσμ-ος, "an ornament"] ("To provide with κόσμος"; hence) *To ornament, adorn, deck.*—Pass.: κοσμέομαι -οῦμαι, p. κεκόσμημαι, 1. aor. ἐκοσμήθην, 1. fut. κοσμηθήσομαι.

κόσμος, ου, m. ("Order, arrangement"; hence, from its perfect order, etc.) *The world, the universe.*

κουστωδία, ιας, f. [Gr. form of Latin custōdia] *A guard of soldiers.*


κόφινος, ου, m. *A basket.*

κράζω, f. κερκράζομαι and κρᾶζω, p. κέκρᾶγα, 1. aor. ἔκραξα, v. n. *To cry out, call out aloud* [prob. akin to Sans. root कृउ, "to cry out"].

κράνιον, ου, n. *A skull* [akin to κράα, and Sans. cīras, "a head"].

κράσπεδον, ου, n. *The hem or border of a garment.*

κράτ-έω -ῶ, f. κρᾶτήσω, p.

rank, importance: *Little*.—As Subst.: μικροί, ὦν, m. plur. *Little ones*; a term employed by Jesus at x. 42 to denote his disciples.—b. As a modified superlative: *Least*; xi. 11.—3. Of time: *Little, short, brief*;—at xxvi. 73 with μικρόν supply χρόνον, *after a little while or a short interval*.—4. Of space or distance: *Little, short*;—adverbial neut. μικρόν, *a little*; i. e. *for a short distance*; xxvi. 39.  Comp.: μικρότερος; (Sup.: μικρότατος).

μῖλλον, ου, n. [= Lat. mille or milliarium] *A Roman mile*.

μι-μνή-σκομαι, (f. μνήσσομαι), p. μέμνημαι, 1. aor. ἐμνήσθην, v. mid. *To call to mind, remember*;—at xxvi. 75 folld. by Gen. as Object [akin to Sans. root MNÂ, “to remember”].

μισ-έω -ῶ, f. μίσῃσω, p. μεμίσῃκα, 1. aor. ἐμίσῃσα, v. a. μισ-ος, “hatred” (“To have μῖσος of or towards”; hence) *To hate*.—Pass.: μισ-έομαι -οῦμαι, p. μεμίσῃμαι, (1. aor. ἐμίσῃθην, 1. f. μίσῃθῃσομαι).

μισθός, οὔ, m. (“Wages, pay”; hence, with accessory notion of giving) *Reward, recompense*.

(μισθ-όω -ῶ, f. μισθώσω, p. μεμισθώκα, v. a. [μισθ-ός, “hire”] 1. *To let out for hire*).—2. Mid.: (μισθ-όομαι,

-οῦμαι, f. μισθώσομαι), 1. aor. ἐμισθώσαμην, *To hire for one's self, etc.*—N.B. In the Gr. Test. the word occurs only at Matt. xx. 1; 7, and each time in 1. aor. mid.

μνη-μεῖον, μέλου, n. [μνη, root of μι-μνή-σκω, “to remind”] (“That which reminds”; hence) *A tomb, monument*, as a memorial of the dead; cf. Lat. mōn-ūmentum, fr. mōn-eo.

μνημον-εύω, (f. μνημονεύσω, p. ἐμνημόνευκα), 1. aor. ἐμνημόνευσα, v. a. [μνήμων, μνήμων-ος, “mindful”] (“To be μνήμων”; hence) *To bear in mind, recollect, remember*.

μνημό-συνον, σύνου, n. [for μνημόν-συνον; fr. μνήμων, μνήμων-ος, (in act. force) “reminding”] (“The reminding thing”; hence) *A memorial, record, remembrance*.

μνηστῆς, 2. pers. sing. 1. aor. subj. of μιμνήσκομαι.

μόδιος, ου, m. [Gr. form of Lat. modius; a Roman dry measure equal to about “a peck” English] (“A modius or peck”; hence) *A measure or vessel containing the above quantity; a peck measure*; in the English Version translated *bushel*.

μοί, dat. sing. of ἐγώ.

μοιχ-ᾶς, αἰδῶς, f. [μοιχ-ός, “an adulterer”] *An adulteress*.—As Adj.: *Adulterous*.

μοιχ-έσθαι, ὤμαι, v. mid. [id.] ("To be a μοιχός"; hence) *To commit adultery.*

μοιχε-ία (trisyll.), *ias*, f. [μοιχε-ύω (trisyll.), "to commit adultery"] ("A committing adultery"; hence) *As the act: Adultery.*

μοιχ-εύω, f. μοιχεύσω, 1. aor. ἐμοίχευσα, v. n. [μοιχ-ός, "an adulterer"] *To be an adulterer, to commit adultery.*

μόνον, adv. [adverbial neut. of *μόνος*, "only"] *Only.*

μόνος, η, ον, adj. *Only, alone.*

μον-όφθαλμ-ος, ον, adj. [μόν-ος, "only"; ὁφθαλμ-ός, "an eye"] *Having an only eye, having only one eye.*

μοῦ, gen. sing. of ἐγώ.

μύλ-ος, ου, m. [μύλ-η, "a mill"] ("A thing—here, stone—pertaining to a mill"; hence) *A mill-stone.*

μυλ-ών, ὦνος, m. [μύλ-ος, "a mill-stone"] ("That which has a μύλος"; hence) *A mill.*

μύριοι, αι, α, num. adj. plur. *Ten thousand.*

μῦρον, ου, n. *An unguent, sweet ointment, of any kind.*

μυστήρ-ιον, ιου, n. [obsol. μυστήρ = μύστης, "one initiated"] ("That which belongs to a μυστήρ"; hence) *A secret doctrine; a secret, mystery.*

(μωρ-αίνω, f. μωρᾶνῶ), 1. aor. ἐμώρᾶνα, v. a. [μωρ-ός, "foolish"] ("To make μωρός";

hence) 1. Act.: *To make foolish.*—2. Pass.: (μωρ-αίνομαι, p. μεμώραμαι and μεμώρημαι), 1. aor. ἐμωράνθην (1. fut. μωρανθήσομαι), ("To be made foolish"; hence) *Of salt: To become insipid, lose savour.*

μωρανθῆ, 3. pers. sing. 1. aor. subj. pass. of μωραίνω.

μωρός, ὁ, ὄν, adj. *Foolish.*

*Μωσῆς, ἑως, m. ("Water-saved One"; or, else, with reference to Pharaoh's daughter "Drawing" (him) from the water) *Moses*; the great law-giver of the Jews.

*Ναασσών, m. indecl. *Naasson*; son of Aminadab, and an ancestor of Joseph the husband of the Virgin Mary; i. 4.

Ναζαρέτ, f. indecl. *Nazareth* (now *En-Názirah*); a city of Galilee.

Ναζωρ-αῖος, αἰα, αἰον, adj. [for Νάζαρ-αῖος; fr. Νάζαρ-ά, another form of Νάζαρέτ; see Νάζαρέτ] *Of, or belonging to, Nazara or Nazareth; Nazarene.*—As Subst.: Νάζωραῖος, ου, m. *A man of Nazara or Nazareth; a Nazarene.*

ναί, a particle used in strong affirmations. *Yes, even so, verily.*

νά-ός, οὔ, m. [for ναί-ός; fr. ναί-ω, in act. force, "to dwell in"] ("That which is dwelt in"; hence, "a dwelling-place,

abode"; but in use restricted to a dwelling for a god; hence)
1. *A temple*.—2. a. *The temple* at Jerusalem.—b. *The inner temple* at Jerusalem, i. e. the Holy of Holies; xxvii. 51.

νεανί-σκος, σκου, m. (dim., only in form) [*νεανί-ας*, "a youth"] *A youth, young man*.

νεκ-ρός, ρού, m.: 1.: a. Sing.: *One dead, a dead person*.—b. Plur. (so mostly): *The dead*.—2. *A dead body, a corpse* [akin to Sans. root *NAQ*, "to perish"; in part. perf. pass. "dead"].

νέ-ος (i. e. νέ-ος), α, ον, adj. *New* [akin to Sans. *nav-a*, "new"; cf. Lat. *novus*].

νε-ότης, ότητος, f. [*νέ-ος*, "new"; hence, "young"] ("The state, or condition, of the νέος"; hence) *Youth, early years*.

νεφ-έλη, έλης, f. ("A thing pertaining to the sky or atmosphere"; hence) *A cloud* [akin to Sans. *nabh-as*, "the sky, the atmosphere"].

*Νεφθάλιμ, m. indecl. ("My wrestling") *Nephthalim* or *Nephthali*, (the sixth son of the patriarch Jacob; hence) *the tribe of Nephthalim*.

νή-θω (another form of νέ-ω, f. νήσω), v. n. *To spin* [akin to Sans. root *NAH*, "to bind"].

(νήπ-ιος, ια, ιον, also, ιες,

ιον), adj. [for νη-έπ-ιος; fr. νη (an inseparable prefix), "not"; έπ-ος, "a word"] ("Pertaining to not a word"; hence, "not speaking."—As Subst.: νήπιος, ον, m. ("One not speaking"; hence) *Infant, babe*.

νηστε-ία (trisyll.), ίας, f. [*νηστε-ύω*, "to fast"] *Fasting*. νήστεις, contr. masc. acc. plur. of νηστis.

νηστ-εύω, f. νηστεύσω, 1. aor. έρήστευσα, v. n. [*νήστ-ις*, "not eating, fasting"] ("To be in a state of νήστis"; hence) *Not to eat, to fast*.

νήσ-τις, τίος or τews, adj. [for νή-εδ-τις; fr. νή, "not"; έδ-ω, "to eat"] ("Not eating"; hence) *Without food, fasting*.

νικ-ος, εος ον, n. [*νικ-άω*, "to conquer"] *Conquest, victory*.

Νινευί-της, ιτου, m. [*Νινευί*, "Nineveh"] *A man of Nineveh, a Ninevite*.

νίπ-τω, (f. νίψω), 1. aor. ένιψα, v. a.: 1. Act.: *To cleanse by washing, to wash*.—2. Mid.: νίπ-τομαι, f. νίψομαι, 1. aor. ενιψάμην, *To cleanse by washing, to wash, for one's self or on one's own part* [prob. akin to Sans. root *NIJ*, "to cleanse"; cf. the earlier form of the word, νί(ζω)].

νίψαι, 2. pers. sing. 1. aor. imperat. mid. of νίπτω; vi. 17.

νο-έω -ῶ, (f. νοήσω, p. νοήκα), 1. aor. ἐνόησα, v. n. [νό-ος, "the mind"] ("To use, etc., the mind"; hence) *To perceive, comprehend, understand.*

νομ-ίζω, (f. νομίσω, Attic νομίω, p. νενόμικα), 1. aor. ἐνόμισα, v. a. [νόμ-ος, "a custom"] ("To hold, or own, as a custom"; hence, "to hold, own, or recognize, as"; hence) *Folded by δτι: To hold, deem, consider, think, etc., that.*

(νομ-ικός, ἰκῆ, ἰκόν, adj. [νόμ-ος, "law"] ("Of, or pertaining to, νόμος"; hence, with especial reference to the Jews, "of, or pertaining to, the law" of Moses. — *As Subst.:*) νομικός, οὐ, m. ("One pertaining to the law of Moses"; i. e.) *A lawyer as one expounding, etc., the law.*

νόμισμα, μάτος, n. [for νομιδ-μα; fr. νομίζω (= νομιδ-σω), "to use customarily"] ("That which is customarily used"; hence) *A current coin*: — τὸ νόμισμα τοῦ κήνσου, *the current coin of the poll-tax*, i. e. in which the poll-tax was paid; and so, *the tribute money as paid to the Romans*, xxii. 19; see κήνσος.

νόμ-ος, ου, m. [for νέμ-ος; fr. νέμ-ω, "to assign, apportion"] ("That which is assigned or apportioned"; hence,

"a law, ordinance"; hence) *The Mosaic Law.*

νόσος, ου, f. *Sickness, disease.*

νοσσο-ῖον, ἱου, n. dim. [contr. fr. νεοσσο-ῖον; fr. νεοσσο-ός, "a young bird, a nestling"] *A little nestling; of domestic fowls, a little chicken.*

νότος, ου, m.: 1. *The South wind.*—2. *The South.*—3. *The South country, the South; see βασιλισσα.*

νύμφη, ης, f. *A bride, a young wife.*

νυμφ-ῖος, ἱου, m. [νύμφ-η, "a bride"] ("One appertaining to a νύμφη"; hence) *A bridegroom, a husband.*

νυμφ-ών, ὄνος, m. [id.] ("A thing—here, room—having the νύμφη"; hence) *A bridal-chamber, bride-chamber*:—υἱοὶ τοῦ νυμφῶνος, *sons of the bride-chamber* (called by the Greeks νυμφ-αγωγοί, *leaders of the bride*), i. e. friends or relatives who conducted the bride from her home to her husband's house.

νῦν, adv. *Now*:—ἕως τοῦ νῦν, *until the present time* [akin to Sans. *nu* or *na*, "now"].

νύξ, νυκτός, f. *Night*:—*νυκτός, by night*, Gen. of time "when," ii. 14, etc.:—*τρεῖς ἡμέρας καὶ τρεῖς νύκτας, during (or for) three days and three nights*, Acc. of "Duration of

time," xii. 40 [akin to Sans. *niça*, "night"; *naktam*, "by night"].

(*νυστάζω*, f. *νυστάσω* and *νυστάξω*, 1. aor. *ἐνύστασα* and) *ἐνύσταξα*, v. n. *To nod in sleep; to nap, slumber* [akin to *νεύω*, "to nod"].

**Νῦν*, m. indecl. ("Rest" or "Comfort") *Noah*; son of Lamech. At xxiv. 37, 38 St. Matthew refers to the Deluge; for account of which see Gen. vi.—ix. The date of the Deluge is usually assigned to B.C. 2348.

ξένος, *ov*, m. ("A guest-friend," i. e. a person of some foreign state, with whom a man had a treaty of hospitality for himself and his descendants; hence, "a foreigner, stranger"; hence) *A stranger in general*.

(*ξηρ-αίνω*, f. *ξηράνω*), 1. aor. *ἐξήρανα*, v. a. [*ξηρ-ός*, "dry"] 1. Act.: *To dry, dry up*.—2. Pass.: *ξηρ-αίνομαι*, p. *ἐξήραμμαι*, 1. aor. *ἐξηράνθην*, (1. f. *ξηρανθήσομαι*): Of a tree, plant, etc.: *To be dried up; to be withered, to wither away*.

ξη-ρός, *ρά*, *ρόν*, adj.: 1. *Dry*.—As Subst.: *ξηρά*, *ās*, f. *The dry land* as opp. to "the sea"; xliii. 15.—2. *Dried up, withered*.

ξύλον, *λου*, n. [*ξύ-ω*, "to

scrape or plane"] ("That which is scraped or planed"; hence, "timber" for buildings; hence, "wood" in general; hence, as made of wood) *A staff, cudgel, etc.*

1. *ὁ, ἡ, τό*, definite article:

1. With Subst.: a. To point out (a) Some particular person or thing:—*τὰ ὄρη*, *the mountains*, i. e. those of Judæa, xxiv. 16.—(b) Some person or thing before mentioned:—*τοὺς ἄρτους*, xiv. 19, refers to *πέντε ἄρτους*, xiv. 17.—(c) What belongs, etc., to one:—*τοὺς μαθητάς*, *his disciples*, xiv. 22.—(d) The collected members of a class:—*οἱ ἄνθρωποι*, *men* in general, v. 16.—(e) The greater definiteness or individuality of something particularized by its own nature:—*ὁ ἥλιος*, *the sun*, xiii. 43, etc.; but at xiii. 6 *ἥλιος* alone.—(f) Some distinction in the nature, character, etc., of the word to which it is prefixed:—*Θεός*, *God*, i. e. the Supreme Being, the Deity: *ὁ Θεός*, *God*, i. e. the one or true God.—b. With Personal names of individuals the art. points out the person, (a) As the one just previously spoken of.—This distinction, however, does not always hold good in the Gr. Test., as may be seen most notably in St.

Matthew's genealogy of our Lord.—(b) As distinguished from others of the same name.—2. To denote the whole of a class:—a. Sing.: With attributive adj. folld. by subst.: *ὁ ἀγαθὸς ἄνθρωπος, the good man, i. e. every good man, xii. 35.*—b. Plur.: With adj. used as subst.: *οἱ πτωχοί, the poor, i. e. all who are poor, v. 3.*—3.: a. The neut. art. sing. of all cases joined to an inf. mood forms a verbal noun:—*τὸ φαγεῖν, xv. 20: εἰς τὸ σταυρῶσαι, xxvii. 31.*—b. The neut. art. gen. sing. is joined to an inf. mood to express the aim, otherwise termed "the final cause":—*τοῦ ἀπολέσαι, in order to destroy, ii. 13: τοῦ σπείρειν, in order to sow, xiii. 3.*—4. The masc. or fem. art. with Gen. of the name of a person denotes the son, daughter, wife, brother, or mother of such person:—*Ἰάκωβος ὁ τοῦ Ἀλφαίου (supply υἱός), James the son of Alphaeus, x. 3: ἐκ τῆς τοῦ Οὐρίου (supply γυναῖκός), from the wife of Urias, i. 6.*—5. With participles = Lat. *is, etc., qui, he, etc., who, etc.*:—*ὁ ποιῶν, he that doeth, vii. 21: οἱ βόσκοντες, they who fed (or were feeding), viii. 33: τὸ ρηθέν, that which was spoken, i. 22.*—6. With Adverbs the art. forms, a. An adjectival expression:—*εἰς τοὺς κύκλῳ*

ἀγροῦς, into the surrounding country, vi. 36.—b. A complex noun:—*τὸ πέραν, (that which is beyond, i. e.) the other side, viii. 18: ἡ ἀβύρ, the morrow, vi. 84: οἱ ἐκεῖ, those who were there, xxvi. 71.*—7. Masc. art. plur. with *σύν* and *Dat., μετὰ* with *Gen.* or *περὶ* with *Acc.*, of the name of a person or of a pron. referring to a person, denotes that person's followers, *etc.*:—*οἱ μετ' αὐτοῦ, those with him, i. e. his followers or disciples, xii. 3.*—8. The neut. art.: a. With dependent *Gen.* denotes *the thing, etc., of, or pertaining to, a person, etc.*; e. g. *τὰ τοῦ Θεοῦ, xvi. 23.*—b. Folld. by a prep. and its case denotes *the thing, etc., connected with that which such prep., etc., points out*:—*τὰ ἐκ τῆς οἰκίας, the things out of the house (that are in it), xxiv. 17.*—9. The neut. art. sing. prefixed to a clause or sentence imparts to such clause, *etc.*, a substantival power, and renders it much about equivalent to a dependent or explanatory clause:—*ὁ δὲ Ἰησοῦς εἶπε τὸ οὐ φονεύσεις, οὐ μοιχεύσεις, and Jesus said, Thou shalt not kill, thou shalt not commit adultery, xix. 18.*—10. The neut. art. sing. prefixed to a neut. adj. sing. used as a subst. imparts to it an

abstract notion:—τὸ ἀγαθόν, "goodness," xix. 17. — 11. Joined to a Nom. in the place of a Voc.:—*val*, ὁ πατήρ, *yea* (or *even so*), *father*, xi. 26 [akin to Sans. *sa*, "one"].

2. ὁ, ἡ, τό, demonstr. pron. *He, she, it* [akin to Sans. *ta*, "he, she, it"].

ὁδ-ηγ-έω -ῶ, f. ὁδηγήσω, 1. aor. ὁδήγησα, v. n. [ὁδ-ός, "a way;" ἡγ-έομαι, "to lead"] *To lead on the way; to lead, guide, etc.*

ὁδηγ-ός, οὖ, m. [ὁδηγ-έω, "to lead or guide"] *A leader, a guide.*

ὁδ-ός, οὖ, f. ("That which approaches or forms an approach"; hence) 1. *A way*, whether actual or figurative. — 2. *A journey*, etc. [akin to Sans. root *śad*, in force of "to approach"].

ὀδούς, ὀντος, m. ("The eating thing"; hence) *A tooth* [prob. = ἑδού-ς for ἑδόντ-ς, fr. ἔδων, ἔδοντ-ος, part. pres. of ἔδω, "to eat"; cf. Sans. *dantas*, "a tooth"]

ὀδυρ-μός, μοῦ, m. [ὀδύρομαι, "to bewail"] *A bewailing; lamentation, wailing, etc.*

*Οὔζας, ου, m. ("Might of Jehovah") *Ozias* (*Uzziah*, *Ahaziah*, *Azarias*, or *Azariah*); king of Judah. He ascended the throne B.C. between 811—809.—N.B. By

St. Matthew Ozias is called the son of Joram (*i. e.* Jehoram). By reference, however, to 2 Kings xv. 1 (where he is called Azariah), it will be seen that he was the son of king Amaziah; while from 2 Kings xiv. 1 it appears that Amaziah was the son of king Joash (or Jehoash, as his name appears from 2 Kings xii. 2); that Joash (2 Kings xi. 2) was the son of Ahaziah; that Ahaziah (2 Kings viii. 25) was the son of Jehoram (or Joram as St. Matthew calls him); and that Jehoram (1 Kings xxii. 50) was the son of (Josaphat or) Jehoshaphat. Ozias, therefore, was not the son, but the great-great-grandson of Joram. The probable explanation of this is that it was a practice with the Jews to distribute genealogies into divisions, each division consisting of some favourite or mystical number, and that to this end they either omitted, or repeated, so many generations as suited their purpose.

ἐ-θεν, adv. [ἐ-ς, "which"; *θεν*, inseparable particle denoting motion "from"] 1. *From which place, etc.; whence.*—2. *From which cause, wherefore*; xiv. 7.

οἶδα, p. of εἶδω; see εἶδω.

οἰκ-ία, ιας, f. [οἰκ-έω, "to

inhabit"] ("An inhabiting"; hence) 1. *A house, dwelling, abode, habitation.*—2. *A house or family.*—3. *Substance, property, family-means.*

οἰκί-ἄκος, ἄκη, ἄκον, adj. [οἰκί-α, "a house"] *Of, or belonging to, a house.*—As Subst.: οἰκίᾱκος, οὔ, m. *One belonging to a house; a servant, domestic.*

οἰκ-ο-δεσπότης, δεσπότου, m. [οἰκ-ος, "a house"; (ο) connecting vowel; δεσπότης, "a master"] *A master of a house.*

οἰκ-ο-δομ-έω -ῶ, f. οἰκοδομήσω, 1. aor. ᾠκοδόμησα, v. a. [for οἰκ-ο-δεμ-έω; fr. οἰκ-ος, "a house"; (ο) connecting vowel; δέμ-ω, "to build"] ("To build a house"; hence) *To build, raise, erect, construct, etc., whether actually or figuratively.*

οἰκοδομ-ή, ἥς, f. [οἰκοδομ-έω, "to build"] ("A building," as an act; hence, concrete) *A building; i. e. a thing built; an erection, structure, etc.*

οἰκ-ος, ου, m. ("That in which one sits down"; hence) 1. *A house, abode, dwelling.*—2. *A house, race, family, etc.; x. 6, etc.* [akin to Sans. *veq-a*, "a house"; fr. root *viq*, "to sit down"; cf. Lat. *vis-us*].

οἰκουμένη, ης, f. [fem. of οἰκούμενος, "inhabited," used

as a Subst.] With art.: ("The inhabited land"; hence) *The world, the earth.*

οἶνος, ου, m. *Wine.*

οἶος, α, ου, adj. *Such as.*

δκν-ηρός, ηρά, ηρόν, adj. [δκν-ος, "sluggishness"] ("Pertaining to δκνος"; hence) *Sluggish, slothful, indolent.*

ὀλιγ-ό-πιστ-ος, ου, adj. [ὀλίγ-ος, "little"; (ο) connecting vowel; πιστ-ις, "faith"] *Having, or of, little faith.*

ὀλίγος, η, ου, adj.: 1. In number or amount: *Small, little*; — Plur. *Few.*—As Subst.: ὀλίγα, ων, n. plur. *Few things.*—2. Of distance: *Small, little, short.*—3. Of time: *Little, short.*

ὅλ-ος, η, ου, adj.: 1. *Whole, entire, complete.*—2. *The whole of that denoted by the subst. to which it is in attribution; all* [akin to Sans. *sam-a*, "all, whole, entire"].

ὅλ-ως, adv. [ὅλ-ος, "whole"] ("After the manner of the ὅλος"; hence) 1. *Wholly, altogether.*—2. With a preceding negative: *Not at all.*

ὀμ-νῶμι and ὀμ-νῶ, (f. ὀμῶμαι, later ὀμῶσω, p. ὀμῶμοκα), 1. aor. ὤμοσα, v. n. *To swear*;—at v. 84 ὀμῶσαι (1. aor. inf.) is an "imperative inf."; i. e. an inf. used in the place of the imperat. to express a command, or wish,

that the person addressed would himself do, or not do, something. Such an inf. depends on a verb of wishing, or desiring, in the mind of the speaker, and further can only stand for the 2. pers. sing. (as here) or plur. [prob. akin to Sans. root *YAM*, "to restrain"].

ὅμοιος, *εία*, *οἷον*, adj. With Dat.: *Like or similar to* [akin to Sans. *sam-a*, in force of "like," etc.].

ὁμοιόω -*ω*, f. *ὁμοιώσω*, 1. aor. *ὁμοιώσα*, v. n. [*ὅμοιος*, "like"] ("To make *ὅμοιος*"; hence) With Dat.: *To liken, compare, etc., to*. — Pass.: (*ὁμοιόομαι* -*οὔμαι*, p. *ὁμοιόωμαι*), 1. aor. *ὁμοιώθην*, 1. fut. *ὁμοιωθήσομαι*.

ὁμοιωθήσομαι, 1. fut. ind. pass. of *ὁμοιόω*.

ὁμοιώθητε, 2. pers. plur. 1. aor. imperat. pass. of *ὁμοιόω*.

ὁμοίως, adv. [*ὅμοιος*, "like"] ("After the manner of the *ὅμοιος*"; hence) *In like manner*.

ὁμολογέω -*ω*, f. *ὁμολογήσω*, (p. *ὁμολόγηκα*), 1. aor. *ὁμολόγησα*, v. n. [*ὁμόλογος*, "assenting"] ("To be *ὁμόλογος* to"; hence) 1. *To confess, make confession*. — 2. With Inf.: *To agree, or undertake, to do, etc.*

ὁμείναι, 1. aor. inf. of *ὁμνέμι*.

ὄναρ (only in nom. and acc. sing.), n. *A dream, vision*.

ὀνειδίζω, (f. *ὀνειδίσω* and *ὀνειδίω*, p. *ὀνειδίκα*), 1. aor. *ὀνειδίσα*, v. a. [*ὀνειδός*, "reproach"] *To reproach, upbraid, revile*.

ὄν-ϊκός, *ϊκή*, *ϊκόν*, adj. [*ὄνος*, "an ass"] *Of, or pertaining to, an ass*:—*μύλος ὀνικός*, a mill-stone (pertaining to an ass, i. e.) turned by an ass, as being too large for manual labour; and hence implying one of a very large size.—As, however, *ὄνος* also means, in a derived force, "an upper mill-stone," it is supposed by some that *ὀνικός* means "pertaining to the upper mill-stone," and that it is employed with *μύλος* to denote which mill-stone is meant, viz. the upper, and not the nether or lower one.

ὄνομα, *μᾶτος*, n. [for *ὄγνομα*; fr. root *γνω*, short form of *γνω* (see *γι-γνώσκω* in *γι-νώσκω*), with *ὄ* as prefix; cf. Lat. *no-men* for *gnomen*] ("The thing which serves for knowing an object by"; hence) 1. *A name* by which a person or thing is known or distinguished.—2. *Authority, power, command*.

ὄνος, *ον*, m. and f. *An ass*.
ὀξύς, *εὖς οὖς*, n. [*ὀξύς*, "sharp"] ("That which is *ὀξύς*"; hence) *Sharp, or sour, wine; vinegar*.

ἔπισθε (before a vowel ἔπισθεν), adv. *Behind*;—at xv. 23 with follg. Gen.

ὀπίσω, adv.: Of place: 1. *After, behind*.—2. With Gen.: *After, or behind, one*.

ὅπου, adv.: Of place: *Where*:—ὅπου ἔδν; see 2. ἔδν, no. 2 [either akin to obsol. ὁπός = obsol. πός, akin to Sans. *ka*, "who"? or lengthened fr. ποῦ, "where"].

ὅπως, adv. [either fr. obsol. ὁπός (see ὅπου); or lengthened fr. πῶς, "in what way," etc.] 1. *In what way or manner; how*.—2. *That; in order that*.

ὁρά-μα, μέτρος, n. [ὁρά-ω, "to see"] ("That which is seen"; hence) *A vision*.

ὁράω -ῶ, f. ὁρῶμαι, p. ὁρᾶ-κα and ἑώρακα, v. a.: 1. Act.: a. *To see*.—b.: (a) *To see to, look to; i. e. to take heed, beware*.—(b) Imperat. pres. sing. and plur.: ὄρα, ὁράτε, *Take thou, or ye, heed; see, beware*.—Folded by Subj.: (a) *Take heed, etc., that you, etc., do something*.—(b) With a negative: *Take heed, etc., that you, etc., do not*.—2. Mid.: (ὁράομαι -ῶμαι), 1. aor. ὤψαμην (rare), *To see for one's self*.—3. Pass.: ὁράομαι -ῶμαι, (p. ἑώραμαι and ὤμμαι), 1. aor. ὤφθην (and ἑωράθην, 1. f. ὤφθισμαι and later ὁραθισμαι), *To be seen, to appear*.

ὀργ-ή, ἥς, f. [ὀργ-άω, in force

of "to be eager"] ("Eagerness"; hence, "character or disposition resulting from natural impulse"; hence) *Wrath, anger*;—at iii. 7 of God's wrath against sin and sinners.

ὀργ-ίζω, f. ὀργίσσω and ὀργίζω, 1. aor. ὀργίσσα, v. a. [ὀργ-ή, "anger"] ("To cause to be in ὀργή"; hence) 1. Act.: *To anger, enrage*.—2. Pass.: (ὀργίζομαι, p. ὀργισμαι), 1. aor. ὀργισθην, (1. fut. ὀργισθήσομαι), *To be enraged, to be angry*.

ὀργισθεῖς, εἶσα, ἐν, P. 1. aor. pass. of ὀργίζω.

ὀρί-ον, ον, n. [ὀρί-ος, "pertaining to a boundary"] ("That which pertains to a boundary"; hence) Of a country: 1. *A border, frontier, limit*.—2. *A country, district, region*.

ὀρκ-ος, ος, m. [for *Ἑργ-ος*; fr. *Ἑργ-ω* = *εἰργ-ω*, "to shut in, restrain"] ("That which restrains"; hence, morally) *An oath* as restraining a person from violating his word, etc.

(ὀρμ-άω -ῶ, f. ὀρμήσω, p. ὤρμηκα), 1. aor. ὤρμησα, v. n. [ὀρμ-ή, "a start, setting out"] ("To make a start, etc.; hence) With accessory notion of impetuosity, etc.: *To rush violently or furiously*.

ὀρνις, ἰδος, (m. and) f.: 1. *A bird*.—2. Of domestic fowls: *A hen*.

ὀρεος, εος ον, n.: 1. *A*

mountain.—2. Plur.: *A chain of hills; a mountain-ridge.*

(ὄρυσσω, ὀρύττω, f. ὀρύξω), 1. aor. ὤρυξα, v. n. and a.: 1. Neut.: *To dig*.—2. Act.: *To dig a place for.*

(ὄρχ-έσμαι -οῦμαι, f. ὄρχησμαι), 1. aor. ὤρχησάμην, v. mid. [prob. ὄρχ-ος, "a row" of trees] ("To stand, etc., in, or to form a row" for the purpose of dancing; hence) *To dance*, whether with others or by one's self.

ὅς, ἡ, ὅ, pron. demonstr. and rel.: 1. Demonstrative = οὗτος, *This, that*:—ὅ μὲν . . . ἄλλα δέ, *these (= some) seeds . . . and other seeds*; in each case supply σπέρματα, "seeds," from the preceding verb σπείρειν, "to sow":—ὅ μὲν . . . ὃ δέ . . . ὃ δέ, *to one (servant) . . . and to another (servant) . . . and to another (servant)*, xxv. 15; where with each ὃ supply δούλῳ.—2. Relative: *Who, which*:—ὅ (supply τόπου), adverbial gen. of place, *where*, xviii. 20:—ἐπάνω ὅ (supply τόπου), *above (or over) the place where*, ii. 9:—ἕως ὅ (supply χρόνου), *up to what time, or the time that; until*, i. 25.—a. By attraction the relative (a) is put in the case of the antecedent, instead of that required by the verb on which it depends:—περὶ πάντων πράγματός, ὅ ἐάν αἰτήσων-

ται, for ὃ ἐάν, etc., xviii. 19; cf., also, xxiv. 50.—(b) Takes the subst. out of the demonstrative clause into its own clause and its own case:—λίθον ὃν ἀπεδοκίμασαν οἱ οἰκοδομοῦντες, οὗτος, etc., for λίθος οὗτος, ὃν, etc., xxi. 42.—b. The demonstrative pron. is frequently omitted before the relative, whether in the same, or a different, case:—ἰδεῖν ἃ βλέπετε for ἰδεῖν ἐκεῖνα, ἃ βλέπετε, xiii. 17:—οἶδε . . . ὧν χρεῖαν ἔχετε for ἐκεῖνα, ὧν, etc., vi. 8:—ἀλλ' οἷς ἡγοίμασται for ἀλλ' ἐκείνων (ἐστὶν) οἷς, etc., xx. 24.—c. For ὅς ἐν, ὅς ἐάν, etc., see 2. ἐν and 2. ἐάν.—d. Sometimes a demonstr. pron. is found in the same clause as a relative; and, when this is the case, the demonstrative is both emphatic and explanatory:—ὅ τὸ πτύον ἐν τῇ χειρὶ αὐτοῦ, *whose fan—his, I mean—is in his hand*, where αὐτοῦ belongs to πτύον, not to χειρὶ, iii. 12 [prob. akin to Sans. rel. pron. *ya*, "who, which"]].

ὅσος, ἡ, ὅν, adj.: 1. Of time: *As long as, how long*.—2. Of number: *As many as, how many*; for ὅσοι ἐν or ἐάν, see 2. ἐν, no. 2, and 2. ἐάν.—As Subst.: a. ὅσοι, ὅν, m. plur. *As many as*.—b. ὅσα, ὅν, n. plur. *As many things as, how many things*.

ὀστέον, *ov*, *n.* *A bone* [akin to Sans. *asthi*, "a bone"].

ὅς-τις, *ἡ-τις*, *δ-τι*, *pron.* indef., *rel.* and *interrog.* [*ὅς*, "who"; *τις*, "any"] 1. Indefinite: ("Any one who, anything which"; *i. e.*) *Whoever, whatever person or thing.*—2. Relative: Referring to a definite person, *etc.*, but with a certain general notion attaching to it: *Who.*—3. Interrogative: *What?*

ὀσφύς, *vos*, *f.* *The hip, the loins.*

ὅτ-αν, *adv.* [*ὅτ-ε*, "when"; *ἄν*, indefinite particle] With *Subj.*, always in classical authors and mostly in *Gr. Test.*

ὅτε, *adv.* *When.*

1. **ὅτι**, *adv.* [adverbial neut. of *ὅστις*; see *ὅστις*, no. 3] *For what reason, why, wherefore.*—N.B. This word is written *ὅτι* and *ὅ τι*, to distinguish it from *ὅτι*, "that"; see following word.

2. **ὅτι**, *adv.* and *conj.*: 1. *Adv.*: a. *That.*—b. Used after a verb, *etc.*, denoting "speaking," *etc.*, before the quoted words of another person. In this case it is equivalent to the inverted commas used in English, and is not to be rendered:—*λέγοντες ὅτι οὗτοι οἱ ἔσχατοι*, *saying, These last, etc.*, *xx. 12.*—2. *Conj.*: a. *Because.*—b. *Seeing that, inasmuch as, for that.*

ὅτου, for *οὗτινος*, *gen. sing.* of *ὅστις*:—*ἕως ὅτου*, *sc. χρόνου*, (*until—or up to—whatever time; i. e.*) *while, as long as*, *v. 25.*

1. **ὅς**, *masc.* and *neut. gen. sing.* of *ὅς*.

2. **ὅς**, *as adv.* *Where*; see *ὅς*.

3. **ὅς** (before a consonant, *οὐκ* before a soft vowel, before an aspirated vowel *οὐχ*), *adv.*: 1. *Not*:—*οὐ μή* (with *Subj.*), *not by any means, by no means.*—2. Imparting to a word the very reverse of the meaning which such word has by itself:—*δύνάμει*, *to be able*; *οὐ δύνάμει*, *to be unable*; *θέλω*, *to be willing*; *οὐ θέλω*, *to be unwilling.*

ὀβάλ, *interj.* expressive of grief, *etc.* *Woe!*—In *St. Matthew* always folld. by *Dat.*

οὐδᾶμ-ώς, *adv.* [*οὐδᾶμ-ός*, "not even one, none"] ("After the manner of *οὐδᾶμός*"; hence) *Not at all, in no wise.*

οὐ-δέ, *conj.* and *adv.* [*οὐ*, "not"; *δέ*, "and"] 1. *Conj.*: *And not, nor*:—*οὐδέ . . . οὐδέ*, *neither . . . nor*; *οὐ . . . οὐδέ*, *not . . . nor.*—2. *Adv.*: *Not even.*

οὐδ-είς, *οὐδε-μία*, *οὐδ-έν*, *adj.* [*οὐδ-έ*, "not even"; *είς*, "one"] *Not even one, not one.*—Adverbial neut.: *οὐδέν* (*cf. Latin nihil*), *In no respect,*

not at all.—As Subst.: **α.** οὐδείς, m. *No one, nobody*;—after a negative, *any one, anybody*.—**β.** οὐδέν, n. *Nothing*;—after a negative, *anything*.

οὐδέποτε, adv. [οὐδέ, “not even”; ποτέ, “at any time”] *Not even at any time, never at any time, never.*

οὐκ; see οὐ.

οὐκ-έτι, adv. [οὐκ, “not”; έτι, “any longer”] *No longer, no more.*

οὖν, adv.: 1. *Then.*—2. *Therefore, consequently.*

οὐ-πω, adv. [οὐ, “not”; πω, “yet”] *Not yet, not as yet.*

οὐράν-ιος, ίον (also, ίος, ία, ίον), adj. [οὐράν-ός, “heaven”] *Of, or belonging to, heaven; heavenly.*

οὐράνός, οὐ, m., sing. and plur. *Heaven, the heavens.*

*Οὐρίας, ον, m. (“Light of Jehovah”) *Ourias (or Uriah)*; the husband of Bathsheba; 2 Sam. xi. 3 sqq.

οὖς, ώτός, n. *An ear.*

οὔσα, οὔσι, fem. nom. sing., and masc. and neut. dat. plur. of οὐ.

οὐ-τε, conj. [οὐ, “not”; τε, “and”] 1. *And not, nor*:—οὔτε . . . οὔτε, *neither . . . nor*.—2. (= οὐδέ) *Not even.*

οὗτος, αὕτη, τοῦτο, pron. dem. *This.*—At x. 22 inserted after several intervening words in the case and gender of preceding Subject of the verb

for the sake of emphasis; cf., also, xviii. 4.—As Subst.: **α.** Masc.: οὗτος, *This man*;—Plur.: *These men, these.*—**β.** Neut.: (a) τοῦτο, *This thing, this.*—(b) Plur.: ταῦτα, *These things.*

οὕτως (before a consonant οὕτω), adv. [οὕτ-ος, “this”] *In this way or manner; thus, so.*

οὕχ; see οὐ.

οὕχι, a strengthened form of οὕχ; see οὐ.

ὀφειλ-έτης, έτου, m. [ὀφείλω, “to owe”] (“One who owes”; hence) *A debtor.*

ὀφειλ-ή, ης, f. [id.] (“An owing”; hence) *A debt.*

ὀφειλ-ημα, ήματος, n. [id.] (“A thing owed”; hence) *A debt.*

ὀφειλόμενος, η, ον, P. pres. pass. of ὀφείλω:—τὸ ὀφειλόμενον, *that which is owed, i. e. the debt.*

ὀφείλω, (f. ὀφειλήσω, p. ὀφείλημα), 1. aor. ὤφειλα, v. a. and n.: 1. Act.: *To owe.*—2. Neut.: *To be a debtor, i. e. to be bound to do, etc., according to one's oath*; xxiii. 16, 18.—Pass.: ὀφείλομαι.

ὀφ-θαλμός, θαλμοῦ, m. [prob. akin to root ὀπ, “to see”] (“The seeing thing”; hence) *An eye*, whether actually or figuratively.

ὄφι-ς, εως, m. *A snake, serpent* [prob. akin to Sans. *ahi*, “a snake”].

ὄχλος, *ov*, m. *A crowd, multitude, throng of people.*

ὀψέ, *adv.* *Late in the day, at or towards evening*;—at xxviii. 1 folld. by *Gen.*

ὀψ-ιος, *ια, ιον*, *adj.* [**ὀψ-έ**; see **ὀψέ**] (*"Pertaining to ὀψέ; hence"*) *Towards the latter part of the day, drawing towards evening, late in the day or afternoon*—As *Subst.*: **ὀψια**, *ιας*, *f.* *The latter part of the day, late afternoon, early evening*; viii. 16, etc.

ὀψομαι, *fut. ind. of ὀρώω*.

(**παγιδ-εύω**), 1. *aor.* **ἐπαγιδευσά**, *v. a.* [**παγίς**, **παγιδ-ος**, "*a trap, snare*"; (*"To take in a trap or snare"*; hence) *To entrap, ensnare in conversation, etc.*

παθῆν, 2. *aor. inf. of πασχω*.

παιδ-ᾱριον, **ᾱριον**, *n. dim.* [**παῖς**, **παιδ-ός**, "*a child*"] *A little child.*

παιδ-ιον, **ιον**, *n. dim.* [**παῖς**, **παιδ-ός**, "*a child*"; *A little, or young, child, whether male or female.*

παιδ-ισκη, **ισκης**, *f. dim.* [*id.*] *A little, or young, female child; a little, or young, girl; a maiden.*

παῖς, **παιδός**, *m. (and f.) A child, whether boy or girl.*

παῖω, (*f. παῖσω and παιήσω*, *p. πέταικα*), 1. *aor.* **ἐπαισα**, *St. Matt.*

v. a. To strike, smite, inflict blows upon.

πάλαι, *adv.* *Long ago, long since.*

πάλαι-ός, *δ, όν*, *adj.* [**πάλαι**, "*long ago*";] (*"Of, or belonging to, πάλαι"; hence*) *Old.*—As *Subst.*: **παλαιά**, **ών**, *n. plur.* *Old things.*

πάλιν-γεν-εσία, **εσίας**, *f.* [*for παλιν-γεν-εσία; fr. πάλιν*, "*again*"; **γεν**, root of **γίγνομαι**, "*to be born*";] (*"A being born again"; hence*) *In reference to a future state: With art.: The renewal of life, i. e. the resurrection.*

πάλιν, *adv.*: 1. *Again, a second time.*—2. *Again, back again.*

παρά, *prep. gov. gen., dat., and acc.*: 1. *With Gen.*: *a. From.*—*b. In inquiries: Of a person, as to information proceeding from him.*—2. *With Dat.*: *a. Near, beside.*—*b. With.*—*c. Before, among, persons.*—3. *With Acc.*: *a. Beside, by the side of, near, by.*—*b. Near, at* [*akin to Sans. pard, "away"*].

παρά-βαίνω, *f. παρά-βή-σομαι*, *p. παρά-βέθηκα*, *v. a.* [**παρά**, "*by or beyond*"; **βαίνω**, "*to go*";] (*"To go by or beyond"; hence*) *Morally: To transgress, break, a command, etc.*

παράβολ-ή, **ής**, *f.* [*for παρά-βᾱλ-ή; fr. παράβᾱλλ-ω*, "*to*

compare"; ("A comparing"; hence) 1. *A comparison, illustration.*—2. *A parable.*

παράγγειλας, ἄσα, αν, P. 1. aor. of παραγγέλλω.

παρ-αγγέλλω, (f. παρ-αγγεῖλω, p. παρήγγελλα), 1. aor. παρ-ήγγειλα, v. a. [παρ-ά, "from"; ἀγγέλλω, "to convey a message"] ("To convey a message from" one; hence, "to pass the word" from soldier to soldier; hence) With Dat.: *To order, command, bid, give orders to.*

παρᾶ-γίνομαι, (f. παρᾶ-γενήσομαι), 2. aor. παρ-εγενόμην, v. mid. [παρᾶ, "near"; γίνομαι, "to be"] 1. *To be near, to be at hand.*—2. *To arrive, come up.*

παρ-ἄγω, (f. παράξω), v. n. [παρ-ά, "by"; ἄγω, "to lead"] ("To lead by"; hence, in reflexive or neut. force, "to lead one's self by"; hence) *To pass by or along.*

παράδιδόσθαι, pres. inf. pass. of παρᾶδίδωμι.

παράδιδούς, οὔσα, όν, P. pres. of παρᾶδίδωμι.

παρᾶ-δίδωμι, f. παρα-δώσω, p. παρα-δέδωκα, 1. aor. παρ-έδωκα, 2. aor. παρ-έδων, (pluperf. without augment, παρα-δεδώκειν), v. a [παρᾶ, "from"; δίδωμι, "to give"] ("To give from" one's self to another; hence) 1. *To give up, surrender,* into the hands of

another.—2. *To deliver up, betray.*—Pass.: παρᾶ-δίδομαι, p. παρα-δέδομαι, 1. aor. παρ-εδόθην, 1. f. παρα-δοθήσομαι.

παρᾶδοθῆναι, 1. aor. inf. pass. of παρᾶδίδωμι.

παρᾶδο-σις, σεως, f. [παρα-δίδωμι, "to hand down," through a verbal root παραδο, i. e. παρᾶ and δο; see δίδωμι at end] ("A handing down"; hence) *A tradition.*

παρᾶδούς, δοῦσα, δόν, P. 2. aor. of παρᾶδίδωμι.

παρᾶδῶ, 3. pers. sing. 2. aor. subj. of παρᾶδίδωμι.

παρᾶδώσω, fut. ind. of παρᾶδίδωμι.

παρᾶ-θαλάσσο-τος, ἱα, ἱον (also, -τος, ἱον), adj. [παρᾶ, "by, beside"; θάλασσα, "sea"] ("That is by, or beside, the sea"; hence) *Lying, or situate, on the sea-coast.*—N.B. The word occurs only once in the Gr. Test., viz. at iv. 13; and is there used with reference to the Sea of Galilee.

παρᾶ-κἀλέω-καλῶ, f. παρα-κἀλῶ and later παρα-καλέσω, 1. aor. παρ-εκάλεσα, v. a. [παρᾶ, "to"; καλέω, "to call"] ("To call to" oneself; hence) 1. *To call upon, appeal to for help, etc.*—2. *To entreat, beg, beseech.*—3. *To comfort, console.*—Pass.: παρᾶ-κἀλέομαι, -κἀλοῦμαι, 1. aor. παρ-εκλήθην, 1. fut. παρᾶ-κληθήσομαι.

παράκληθῆναι, παράκληθῆ-
σομαι, 1. aor. inf. and 1. fut.
ind. pass. of παρᾶλλένω.

(παρ-ᾄκούω, f. παρ-ᾄκού-
σομαι), 1. aor. παρ-ἤκουσα,
v. a. [παρά, "beside"; hence,
"amiss, wrongly"; ἀκούω, "to
hear"] ("To hear amiss or
wrongly"; hence) With Gen.:
*To neglect to hear; to pay no
heed to, to disregard, disobey.*

παρᾶ-λαμβάνω, f. παρᾶ-
λήψομαι, 2. aor. παρ-έλαβον,
v. a. [παρά, "from"; λαμβάνω,
"to take"] ("To take from"
the hands of another; hence)
1. *To take to one's self, as a
wife, or with one, as a com-
panion, witness, etc.*—2. *To
receive.*—Pass.: παρᾶ-λαμβ-
ᾷνομαι, 1. fut. παρᾶ-ληφθή-
σομαι.

παράλυτικός, τική, τικόν,
adj. [for παραλυσ-τικός; fr.
παράλυσις, "palsy, paralysis"]
("Pertaining to παράλυσις";
hence) *Affected with paralysis.*
—As Subst.: παράλυτικός,
οὔ, m. *One who has paralysis;
a paralytic.*

παρᾶ-πορεύομαι, v. mid.
[παρά, "past, by"; πορεύομαι,
"to go"] *To go past or by;
to pass along.*

παρά-πτω-μα, μάτος, n.
[παρά, "beside"; πτω, a root
of πίπτω, "to fall"] ("That
which falls beside" the mark;
hence, with reference to the
divine requirements, "that

which misses" them; hence)
A sin, wickedness, whether
from falling short of what
God enjoins, or from trans-
gressing it.

παρασκευ-ή, ἡς, f. [παρα-
σκευάζω, "to prepare," through
verbal root παρασκευ] ("A
preparing, preparation"; hence)
Among the Jews: *Prepara-
tion-time* or *Preparation-
day*; i. e. the day on which
preparation was made for the
Sabbath day, which followed
it, and on which work was not
to be done.

παραστήσω, fut. ind. of
παρίστημι.

παρᾶ-τίθημι, f. παρᾶ-θήσω,
1. aor. παρ-έθηκα, v. a. [παρά,
"beside"; τίθημι, "to put or
place"] ("To put, or place,
beside" a person; hence) With
Acc. of thing and Dat. of
person: *To lay before one;
to put forth to one.*

παρᾶ-χρῆμα, adv. [= παρὰ
τὸ χρῆμα, "beside the thing"]
*On the spot, forthwith, im-
mediately, straightway.*

παρεδόθην, 1. aor. ind. pass.
of παρᾶδίδωμι.

παρέδωκα, 1. aor. ind. of
παρᾶδίδωμι.

παρέθηκα, 1. aor. ind. of
παρᾶτίθημι.

πάρει, 2. pers. sing. pres.
ind. of πάρεμι.

παρ-εἰμι, f. παρ-έσομαι, v. n.
[παρ-ά, "by, beside"; εἰμι]

"to be"] ("To be by, or beside," one, *etc.*; hence) *To be present.*

παρ-εκτός, adv. [**παρά**, "from"; **εκτός**, in force of "except"] With Gen.: *Except from, or for, a thing.*

παρελεύσομαι, fut. ind. of **παρέρχομαι**.

παρελθεῖν, 2. aor. inf. of **παρέρχομαι**.

παρελθέτω, 3. per3. sing. 2. aor. imperat. of **παρέρχομαι**.

παρέλθω, 2. aor. subj. of **παρέρχομαι**.

παρ-έρχομαι, f. **παρ-ελεύσομαι**, p. **παρ-ελήλυθα**, 2. aor. **παρ-ἦλθον**, v. mid. [**παρά**, "past"; **έρχομαι**, "to come or go"] 1. *To come, or go, past or by a place, person, etc.*—2. *To pass away*; i. e.: a. Of heaven and earth: *To come to nothing, to be removed, to perish, etc.*; xxiv. 35.—b. Of words, *etc.*: *To be of no effect, to fail of accomplishment*; xxiv. 35.—c. Of any portion of God's law: *To perish*.—d. *To be removed, or taken away*; xxvi. 39.—3. Of a generation of men: *To pass from the earth, etc.*; xxiv. 34.

παρεσσηκώς, **νῆα**, **ός**, P. perf. of **παρίστημι**.

παρ-έχω, f. **παρ-έξω** (and **παρ-σχήσω**, p. **παρ-έσχηκα**), v. a. [**παρ-ά**, "beside"; **έχω**, "to have or hold"] ("To hold, beside" a per-

son, *etc.*; hence) *To cause, occasion, bring, etc.*

παρῆλθον, 2. aor. ind. of **παρέρχομαι**.

παρθένος, ov, f. *A maiden, virgin.*

παρ-ίστημι, f. **παρ-στήσω**, p. **παρ-έστηκα**, 1. aor. **παρ-έστησα**, (2. aor. **παρ-έστην**), v. a. and n. [**παρά**, "beside, before"; **ίστημι**, "to cause to stand;—to stand"] 1. Act.: With Acc. of nearer Object and Dat. of person: *To place some object beside, or near, one.*—2. Neut.: In perf., pluperf. and 2. aor.: a. *To stand beside or near.*—b. In time: *To be at hand, to be near.*

παρομοι-αῖω, v. n. [**παρόμοιος**, "much like"] With Dat.: *To be much like, to resemble greatly.*

παρου-σία, **σίας**, f. [for **παροντ-σία**; fr. **παρών**, **παρόντος**, "present"] *A being present, presence.*

παρ-οψ-ίς, **ίδος**, f. [**παρ-ά**, "beside, at the side of"; **ὄψων**, "meat"; hence, (plur.) "rich fare, dainties"] ("A thing pertaining to dainties at the side" of the table; hence, "a dainty side-dish"; hence) *A dish, or platter, on which a side-dish is served.*

πᾶς, **πᾶσα**, **πᾶν**, adj.: 1. Sing.: a. *All, the whole, the whole of.*—b. *Every.*—As Subst.: (a) **πᾶς**, **παντός**, m.

Every one, each man.—(b) *πάν, παντός, n. Everything.*

2. Plur.: *All.*—As Subst.: a. *πάντες, ων, m. plur. All men or persons, all.*—b. *πάντα, ων, n. plur. All things.*—3. In a restricted or qualified force: *All, in the meaning of a very large number of.*—As Subst.: *πάντες, ων, m. plur. All men; i. e. very many men.*—4. Position of *πᾶς*:—When a subst., preceded by the article, is to be strongly marked, *πᾶς* is placed either before the article or after the subst.:—*πάντας τοὺς παῖδας, all THE CHILDREN, ii. 16;—αἱ τρίχες . . . πάσαι, all THE HAIRS, x. 80.*

*Πάσχα, n. indecl. ("A passing over"; hence, "a sparing") *The Passover*; i. e. a. The Jewish feast of seven days kept annually in commemoration of God's deliverance of His people from Egyptian bondage.—b. The Supper at which the Jews ate the Paschal lamb.—c. The Paschal lamb itself.

πάσχω, (f. πεύσμαι), p. πέπονθα, 2. aor. ἐπάθον, v. a. and n. irreg. [for πάθ-σχω, fr. root παθ] 1. Act.: *To suffer.*—2. Neut.: Limited by a word denoting evil: *To be in the state or case denoted by such limiting word:—κακῶς πάσχειν, (to be badly; i. e.) to be ill off, to be in evil plight,*

xvii. 15 [akin to Sans. root *BAḌH*, "to press hard, torture," etc.]

πάταξας, ἄσα, αὐ, P. 1. aor. of πατάσσω.

πάταξω, fut. ind. of πατάσσω.

πατάσσω, f. παράξω, 1. aor. ἐπάραξα, v. a. To strike, smite, wound, esp. with a deadly blow.

*πα-τήρ, τέπος τρός, m. ("A protector"; also, "a nourisher") 1. A father, as one who protects, etc.—2. Of God, as The Father of Christ and Christ's people [akin to Sans. *pitri*, fr. root *PĀ*, "to protect, to nourish"; cf. Lat. *pater*].*

πατρ-ία, ἰδος, f. [πατήρ, πατρ-ός, "a father"] ("That which belongs to one's father or fathers"; hence) Fatherland, native country, land of one's birth.

(παχ-ύνω, f. πᾶχυνῶ, v. a. [παχ-ύς, "thick"; hence, "fat"] ("To make fat, to fatten"; hence) Morally: 1. To make gross or stupid.—2. Pass.: (παχ-ύνομαι, p. πεπαχυσμαι), 1. aor. ἐπαχύνθην, To be made, or become, gross or stupid; to wax gross.

πειθω, f. πείσω, (p. πείπεια), 1. aor. ἐπεισα, v. a.: 1. Act.: To persuade.—2. Mid.: (πειθ-ομαι, f. πείσομαι), 2. p. πειπίθα: With ἐπί: To trust, or

have confidence, in; to rely upon.—3. Pass.: *πίσθαι, p. πέπεισμαι, 1. aor. ἐπεισθην, 1. fut. πεισθήσομαι, To be persuaded or convinced.*

πειν-άω -ω, f. πεινάσω (and πεινήσω, p. πεπεινηκα), 1. aor. ἐπεινάσα (and ἐπεινησα), v. n. [πειν-α, "hunger"] ("To have πείνα"; hence) To feel hungry, to be hungry, whether physically or spiritually.

πεινῶντες, contr. masc. nom. plur. of P. pres. of πεινάω.

πειρ-ᾶζω, 1. aor. ἐπειράσα, v. a. [πειρ-α, "a trial or proof"] 1. To make trial or proof of a person.—2. To seek to draw into evil, to tempt to sin.—Pass.: πειρ-ᾶζομαι, 1. aor. ἐπειράσθην.

πειράζων, οὔσα, ον, P. pres. of πειράζω:—δ πειράζων, he who tempts, the tempter, i.e. the devil, iv. 3.

πειρασθῆναι, 1. aor. ind. pass. of πειράζω.

πειρασ-μός, μου, m. [for πειραδ-μός; fr. πειράζω (= πειράδ-σω), "to tempt"] Temptation.

πεισθήσομαι, 1. fut. ind. pass. of πείθω.

πέλαγος, εὸς οὐς, n. The sea; the open expanse of the sea.

πέμπω, f. πέμψω, (p. πέπομφα), 1. aor. ἐπέμψα, v. a. To send.

πέμψας, ἄσα, αν, P. 1. aor. of πέμπω.

πενθερά, ἄς, f. A mother-in-law [akin to Sans. root BANDH, "to bind"; and so, literally, "she who binds"].

πενθ-έω -ω, (f. πενθήσω, p. πεπένθηκα), 1. aor. ἐπένθησα, v. n. [πένθ-ος, "grief"] ("To have πένθος"; hence) To grieve, mourn, sorrow.

πενθούντες, contr. masc. nom. plur. of P. pres. of πενθέω.

πεντάκισ-χίλιοι, χίλια, χιλία, num. adj. plur. [πεντάκισ, "five times"; χίλιοι, "a thousand"] ("Five times a thousand"; i.e.) Five thousand.

πέντε, num. adj. indecl. Five [akin to Sans. pañchan, "five"].

πεπεισμένος, η, ον, P. perf. pass. of πείθω.

πέποιθα, perf. ind. mid. of πείθω.

πέραν, adv. Beyond; sometimes with Gen.:—τὸ πέραν, the further side, the country beyond; see 1. δ, no. 6, b [lengthened fr. πέρα, and akin to Sans. para, "distant, being beyond"].

πέρ-ας, ἄρος, n. [περ-αίνω, "to bring to an end"] ("That which brings to an end"; hence) The end or furthest part, an extreme limit or boundary.

περᾶτων, gen. plur. of πέρας.

περί, prep. gov. gen. (dat.) and acc.: 1. With (gen.): ("Around, about"; hence) *About, concerning, respecting*.—2. With Acc.: a. Locally: *Around, about*.—b. Of time: *About, near to*.

περί-ἄγω, imperf. **περιῖγον**, v. n. [**περί**, "around"; **ἄγω**, "to lead"] ("To lead" a person, etc., "around"; hence, in reflexive force, "to lead one's self around"; hence) *To go around or about*;—in St. Matthew fold. in every instance by Acc. of place dependent on prep. in verb.

(**περί-βάλλω**), f. **περί-βάλλω**, 2. aor. **περί-έβαλον**, v. a. [**περί**, "around"; **βάλλω**, "to throw or cast"] 1. Act.: *To throw, or cast, something around one, etc.*—2. Mid.: (**περί-βάλλομαι**), f. **περί-βάλλομαι**, 2. aor. **περί-εβάλον**, ("To throw around one's self"; hence) *To clothe, or array, one's self*; vi. 29; 31.—In English Version rendered as a pass. verb.

περίθεις, εἶσα, ἐν, P. 2. aor. of **περιτίθημι**.

περί-λύπ-ος, ov, adj. [**περί**, in "intensive" force; **λύπ-η**, "grief"] ("Being exceedingly in grief"; i. e.) *In deep grief, very sorrowful, etc.*

περί-πάτew **-πάτew**, f. **περί-πάτew**, 1. aor. **περί-επάτησα**, v. n. [**περί**, "around"; **πάτew**,

"to walk"] *To walk around, to walk about*.

περίπάτων, οὔσα, οὖν, contr. P. pres. of **περιπάτew**.

περίσσευ-μα, μάτος, n. [**περίσσευ-ω**, "to be over and above"] ("That which is over and above"; hence) *Abundance*.

περισσ-εύω, 1. aor. **ἐπερίσσευσά**, v. n. [**περισσ-ός**, "over and above"] 1. *To be over and above; to be more than enough; to remain over and above*.—2. In comparisons: *To surpass, excel, exceed*;—nt v. 20 strengthened by **πλεῖον**.—3. Impers. fut. pass.: **περισσευθήσεται**: With Dat.: *There shall be superabundance to one, one shall abound or have abundance*.

περισσεύων, οὔσα, ov, P. pres. of **περισσεύω**:—τὸ **περισσεύων**, *that which is, or remains, over and above*.

περι-σός, σή, σόν, adj. [**περί**, "beyond"] 1. Pos.: *Beyond measure, exceedingly great, exceeding, excessive*.—As Subst.: **περισσόν**, οὐ, n. *Excess, i. e. something beyond a thing in degree, etc.*—2. Comp.: *Far or much greater*.—3. Sup.: **περισσ-ότερος**; (Sup.: **περισσ-ότατος**).

περισσότερον, comp. adv. [adverbial neut. of **περισσ-ότερος**; see **περισσός**] *More exceedingly, in a much greater degree, etc.*

περισσότερος, α, ον; see *περισσός*.

περισσ-ώς, adv. [περισσ-ός, "exceeding"] ("After the manner of the *περισσός*"; hence) *Exceedingly, excessively, very much*, etc.

περιστέρα, ἄς, f. *A dove, pigeon*.

περί-τίθημι, (f. *περί-θήσω*), 1. nor. *περί-έθηκα*, 2. aor. *περί-έθην*, v. a. [περί, "around"; τίθημι, "to put or place"] With Acc. of nearer Object and Dat. of remoter Object: 1. *To put something around, or on, a person or thing;—at xxvii. 48 supply αὐτόν (= σπόγγον) after περιθέλς.—2. With accessory notion of fastening, etc.: To tie about, to fasten upon.*

(*περί-χωρ-ος*, ον, adj. [περί, "around"; χωρ-ος, "a place or spot"] "Being, or that is, etc., around or round about a place."—As Subst.:) *περί-χωρος*, ου (supply γῆ), f. *Neighbouring country; country in the neighbourhood of or round about a place, etc.*

πεσών, οὔσα, όν, P. 2. aor. of *πίπτω*.

(*πτε-εινός*, *εινή*, *εινον*, adj. [*πέτ-ομαι*, "to fly"] "Flying, able to fly, winged."—As Subst.:) *πτεινά*, όν, n. plur. ("Flying, or winged, things"—i.e. here, "creatures"; hence) *Birds, fowls*.

πέτρα, ας, f. *A rock*, whether actual or figurative.

Πέτρος, ου, m. [*πέτρος*, "a piece of rock, a stone"] *Peter*; the interpretation of *Cephas*, a name given by Christ to Simon the son of Jonas.

πετρ-ώδης, ώδες, adj. [*πέτρος*, "a stone"] ("Pertaining to πέτρος"; hence) *Stony*.—As Subst.: *πετρώδη*, ων, n. plur. *Stony places*.

πεφορτισμένος, η, ον, P. perf. pass. of *φορτίζω*.

πήρα, ας, f. *A leathern wallet, knapsack, scrip*, etc., used by travellers for carrying necessities.

πῆχυς, εως, m. ("A forearm"; hence) As a measure of length: *A cubit*, i.e. the distance from the point of the elbow to the end of the little finger; about 18 inches [akin to Sans. *δάλ*, "the arm"].

πικρ-ώς, adv. [*πικρ-ός*, "bitter"] ("After the manner of the *πικρός*"; hence) *Bitterly*.

Πιλάτος, ου, m. [Gr. form of Lat. *Pilātus*] *Pilatus* or *Pilate* (*Pontius*); a Roman Procurator of Judæa, who came into office A.D. 26, and held it for ten years. His conduct during that time appears to have been very tyrannical; so much so, indeed, that it caused an insurrection at Jerusalem, and subsequently a rising of the people at

Samaria, neither of which was suppressed without bloodshed. The Samaritans having laid a complaint against him before Vitellius, the governor of Syria, he was deprived of power and sent to Rome to answer for his conduct. There he arrived shortly after the death of Tiberius in March A.D. 37. Caligula, the successor of Tiberius, banished him into Gaul, and in that country he is said to have died by his own act A.D. 41.

πίμ-πλη-μι, f. πλήσω, p. πέπληκα, 1. aor. ἐπλησα, v. a. With Acc. and Gen.: *To fill* a thing *with* something;—at xxvii. 48 supply αὐτόν (= τὸν σπόγγον) as Acc. after πλήσας.—In Pass.: With Gen. alone; xxi. 10.—Pass. (p. πέπλησμαι), 1. aor. ἐπλησθην, 1. fut. πλησθήσομαι [lengthened fr. root πλη, akin to Sans. root PṚḤ, “to fill”].

πίναξ, ἄκος, m. (“A board”; hence) *A wooden dish, trencher, platter.*

πί-νω, f. πίομαι, p. πέπωκα, 2. aor. ἐπίον, v. a.: 1. *To drink*.—2. *To drink of* or *out of* [roots πι and πο, akin to Sans. roots Pī and PḤ, “to drink”].

πιπράσκω, p. πέπρακα, v. a. *To sell*.—Pass.: πιπράσκομαι, p. πειπράμαι, 1. aor. ἐπράθην, (f. πρᾶθήσομαι);—at xxvi. 9 with Gen. of price.

πίπτω, f. πεσοῦμαι, p. πέπτωκα, 2. aor. ἔπεσον, v. n. *To fall* [reduplicated fr. root πετ, akin to Sans. PṚṬ, “to fly”; also “to fall down”].

πιστ-εύω, f. πιστεύσω, p. πεπίστευκα, 1. aor. ἐπίστευσα, v. n. [πίστ-ις, “belief”] (“To have *πίστις*”; hence) 1. *To believe* or *credit*.—2. *To believe, have faith*.—3. With Dat. of person: *To believe, etc., a person.*

πίσ-τις, τρεῖς, f. [for πίσ-τις; fr. πιθ, root of πείθω, “to persuade”; Pass., “to be persuaded, to believe or trust”] (“A believing or trusting”; hence) *Belief, trust, faith.*

πισ-τός, τή, τόν, adj. [for πιθ-τός; fr. πιθ, root of πείθω, “to persuade”; Pass., “to be persuaded; to believe or trust”] *Faithful, trusty.*

πλάν-δω -ῶ, f. πλανήσω, 1. aor. ἐπλάνησα, v. a. [πλάν-ος, “a leading astray”] *To lead astray, to deceive, etc.*

πλάν-η, ης, f. (“A wandering or a straying”; hence) *Error, etc.*

πλάν-ος, ον, adj. [πλάν-δω, “to lead astray”] *Leading astray, misleading.*—As Subst.: πλάνος, ου, m. *A deceiver, impostor.*

πλάτεια, ας, f. [fem. of adj. πλατύς, “broad,” used as a Subst.] *A broad road or way*, as opposed to δύμη, *a street*; see δύμη.

πλάτ-υνω, (f. **πλάτυνω**),
v. a. [**πλατ-ύς**, "wide, broad"]
*To make something wide or
broad.*

πλάτ-ύς, εἰς, ὅ, adj. *Wide,
broad* [akin to Sans. *prith-u*,
"great"; fr. Sans. root **PRATH**,
"to be extended"].

1. **πλείον**, nom. and acc.
neut. sing. of **πλείων**.

2. **πλείον**, comp. adv. [ad-
verbial neut. of **πλείων**,
"more"] Of degree: *More*,
in a greater or higher degree.

πλείστος, η, ον; see **πολύς**.

πλείων (**πλείω**), ον; see
πολύς.

(**πλέκ-ω**, f. **πλέξω**, p. **πέ-
πλεχα** and **πέπλοχα**), 1. aor.
ἔπλεξα, v. a. *To plait, make
by plaiting* [akin to Sans. root
PRICH, "to mix, to unite"].

πλέξας, ἄσα, αν, P. 1. aor.
of **πλέκω**.

πληθυνθήσομαι, 1. fut. ind.
pass. of **πληθύνω**.

(**πληθ-ύνω**), v. a. [**πλήθ-ω**,
"to fill"] 1. *To fill, make
full.*—2. Pass.: 1. aor. **ἐπληθ-
ύνθην**, ("To be made full";
hence) Of iniquity: *To be-
come, or wax, great; to be
excessive.*

πλήν, adv.: 1. *Except.*—2.
But, but however.

πληρ-όω -ῶ, f. **πληρώσω**,
p. **πεπλήρωκα**, 1. aor. **ἐπλήρωσα**,
v. a. [**πλήρ-ης**, "full"] ("To
make" a thing, etc., "**πλή-
ρης**"; hence) 1. *To fill.*—2.

To fulfil, accomplish.—Pass.:
πληρ-όμαι -οῦμαι, p. **πε-
πλήρωμαι**, 1. aor. **ἐπληρώθην**,
1. fut. **πληρωθήσομαι**.

πλήρω-μα, **μάτος**, n.
[lengthened fr. **πλήρο-μα**; fr.
πληρό-ω, "to fill"] ("That
which fills"; hence) *A piece*
of cloth, etc., for filling up a
hole or rent in a garment.

πλησίον, adv. [adverbial
neut. of **πλησίος**, "near"] 1.
Near, nigh.—2. With art.
prefixed: *A neighbour*; see 1.
δ, no. 6, b.

πλοῖον, ου, η. [i. e. **πλό-ιον**,
for **πλέ-ιον**; fr. **πλέ-ω**, "to swim
or float"] ("The swimming,
or floating, thing"; hence) *A*
vessel, ship, etc.

πλού-σιος, σία, σιον, adj.
[for **πλούτ-σιος**; fr. **πλούτ-ος**,
"wealth"] ("Pertaining to
πλούτος"; hence) *Having*, or
possessing, wealth; wealthy,
rich.—As Subst.: **πλούσιος**,
ου, m. *A wealthy or rich man.*

πλού-τος, του, m. [**πλου**,
a lengthened form of **πλε** =
πλη, root of **πίμ-πλη-μι**, "to
fill"] ("That which fills or
makes full"; hence) *Wealth*,
riches.

πνεῦ-μα, **μάτος**, n. [**πνευ**,
lengthened form of **πνε**, root
of **πνέω**, "to blow or breathe"]
("That which blows or
breathes"; hence) 1. *Wind*,
air.—2. *Spirit, disposition.*—
3. *A spirit, spiritual being.*—

4. With or without the art., and also sometimes with ἅγιον: *The Spirit, the Holy Spirit.*—

5. A person's *spirit*, or *soul*.

πνέω, (f. πνεύσομαι, πνεύσομαι, and in late poets πνεύσω, p. πέπνευκα), 1. aor. ἔπνευσα, v. n. Of the wind: *To blow.*

πνίγω, (f. πνίξω and πνίξομαι, 1. aor. ἔπνιξα), v. a. *To choke, throttle, etc.*

πόθεν, adv. *Whence* [akin to Sans. pron. *ka*, "who, which"; cf. Ionic form κόθεν].

ποιέω -ω, f. ποιήσω, p. ποιήκα, 1. aor. ἐποίησα, v. a. and n.: 1. Act.: a.: (a) *To make* in the fullest acceptation of the term.—(b) With second Acc.: *To make* an object that which is denoted by the second Acc.; v. 36; iv. 19, etc.

—(c) With Objective clause: *To make, cause, bring about, effect* that something take place, etc.; v. 32.—b. Of a tree, seed, etc., or figuratively of persons: *To bear, produce, bring forth, fruit, etc.*—c.: (a) *To do, perform.*—(b) With Acc. of thing and Acc. of person: *To do* something to one; xxvii. 22.—(c) Without nearer Object: *To do, act, etc.*—2. Mid.: ποιέομαι -οῦμαι, (f. ποιήσομαι), 1. aor. ἐποίησάμην, *To make* for one's self, etc.—3. Neut.: *To do or act*

in any way; i. 24, etc.:—καλῶς ποιεῖν τινι, *to do good to one, to benefit one*; v. 44.

ποικίλος, ἴλη, ἴλον, adj. ("Many-coloured, mottled, dappled"; hence, "changing colour"; hence) *Of various sorts or kinds; various, different* [akin to Sans. root *pic*, "to adorn"; and so, literally, "adorned"].

ποιμαίνω, f. ποιμᾶνῶ, 1. aor. ἐποίμανα, v. a. [akin to ποιμήν, "a shepherd"] *To herd, tend, sheep, etc.; to feed*, whether actually or figuratively.

ποιμήν, ἑνος, m. *A shepherd*;—at xxvi. 31 figuratively of Christ [akin to Sans. root *pā*, "to nourish; to protect"; and so, literally, "a nourisher; a protector"].

ποίμνη, ης, f. [akin to ποιμήν] *A flock* of sheep, whether actual or figurative.

ποιός, α, ον, adj.: 1. *Of what sort or kind, what kind of, etc.*—2. *What, which.*

πόλ-εμος, ἑμου, m. [prob. for πάλ-εμος; fr. παλ, root of πάλ-λω, "to brandish, hurl," etc.] ("A brandishing or hurling" of weapons; hence) *War.*

πόλις, εως, f.: 1. *A city*:—ἡ ἁγία πόλις, *the holy city*, i. e. Jerusalem, iv. 5, etc.—2. *The City*; i. e. Jerusalem; v. 35, etc. [akin to Sans. *pur-a*, "a town or city"].

πολλ-ᾶκις, adv. [πολύς,

πολλ-ού, "much"; plur. "many"] *Many times, often times, frequently.*


πολύλογ-ία, ἰας, f. [πολύλογ-ος, "much-talking"] ("The quality of the πολύλογος"; hence) *Much talking or speaking.*

πολύς, πολλή, πολύ, adj.: 1. Pos.: a. Of number or quantity: (a) Sing.: *Much, large, great.*—(b) Plur.: *Many*;—at iii. 7 with Gen. of "thing distributed."—As Subst.: (a) πολλοί, ὧν, m. plur.: *Many persons, many.*—(b) πολλά, ὧν, n. plur. *Many things.*—b. Of degree, etc.: *Much, great.*—Adverbial neut. sing.: πολύ, *Much, greatly; highly.*—As adverbial dat. of measure with comp. words: πολλῶ, *By much, by far, etc.*:—πολλῶ μᾶλλον, *more by far*; i. e. *far or much more*, vi. 30.—As Gen. of price: πολλοῦ, *For much, for a great sum*; xxvi. 9.—c. Of time: *Much, long*; xxv. 19.—Adverbial neut. plur.: πολλά, *Many times, much, often, frequently*; ix. 14.—2. Comp.: πλείων (πλείων, *ov*, *More*).—As Subst.: a. Sing.: πλείων, *ovos*, n. *More*.—b. Plur.: *More things*.—3. Sup.: πλείστος, *η, ov*: a. Sing.: *Very great, very large*.—b. Plur.: *Most, most numerous.*

πολ-ύ-τιμ-ος, *ov*, adj. [πολ-

ύς, "much"; (v) connecting vowel; τιμ-ή, "value"] *Of much, or high, value; very valuable or costly; of great; or high, price.*

πονηρ-ία, ἰας, f. [πονηρ-ός, "wicked"] ("The quality or condition of the πονηρός"; hence) *Wickedness.*

πονηρ-ός, ρή, ρόν, adj. [lengthened fr. πονέ-ρός; fr. πονέ-ω, in force of "to feel, or suffer, pain"] ("Feeling, or suffering, pain"; hence, "painful"; hence, "in sorry plight, bad"; hence) *Morally: Bad, evil, wicked.*—As Subst.: a. πονηρός, οὔ, m.: With art. prefixed: *The wicked one*, i. e. Satan.—b. πονηρόν, οὔ, n.: With art. prefixed: ("That which is wicked"; i. e.) *Wickedness, evil* in the abstract.—N.B. The expression ἐκ τοῦ πονηροῦ, vi. 13, is variously assigned to the two foregoing meanings.  Comp.: πονηρ-ότερος; (Sup.: πονηρ-ότατος.)

Πόντιος, *ov*, m.; see Πιλάτος. (πορ-εύω, f. πορεύσω, 1. aor. ἐπόρευσα, v. a. [πόρ-ος, "a way," etc.; also, "a going," etc.] 1. Act.: "To make, or cause, to go."—2. Mid.): πορ-εύομαι, f. πορεύσομαι, (1. aor. ἐπορεύσῃην), 1. aor. pass. in mid. force, ἐπορεύθην, ("To make one's self to go"; i. e.) *To go, proceed, etc.*

πορνε-ία (trisyll.), *ias*, f. [*πορνε-ύω*, "to fornicate"] *A fornicating, fornication.*

πόρ-νῃ, *νης*, f. [prob. for *πέρ-νῃ*; fr. *πέρ-νημι*, "to sell"] ("A female sold"; hence) *A harlot*, inasmuch as in Greece females of this class were mostly female slaves who were sold for immoral purposes.

πρό-βω, adv. [another form of *πρό-σω*; fr. *πρό*, "before"] ("Forwards"; hence) *Afar, far off, far away, at a distance*, whether actually or figuratively.

πόσ-ᾱκις, adv. [*πόσ-ος*, "how many"] ("After the manner of the *πόσος*"; hence) *How many times, how often.*

πόσ-ος, *η, ον*, adj. *How much?*—Plur.: *How many.*—As adverbial dat. of measure with comp. words: *πόσῳ*, *By how much*; vii. 11, etc.—As Subst.: *πόσα, ων*, n. plur. *How many things*; xxvii. 13 [akin to Sans. *kaś*, "who?" cf. Ionic and Æolic *κόσ-ος*].

ποτ-ᾱμός, *αμοῦ*, m. [*ποτ-όν*, "drink"] ("That which pertains to drink"; hence) *A river*, as being drinkable water.

ποτᾱπόε, *ῆ, όν*, adj. *Of what sort or kind.*

1. πό-τε, interrog. particle. *At what time? when?*—*ἕως πότε*, *until when?* i. e. *for how long a time, how long?* [akin

to Sans. *ka-s*, "who?" cf. Ionic form *κό-τε*].

2. πο-τέ, enclitic particle. *At some time* [id.].

ποτήριον, *ου*; see *ποτήριος*.

(*ποτήρ-ιος, ια, ιον*, adj. [*ποτήρ*, "a drinker"; hence, "a drinking-cup"] "Pertaining to a *ποτήρ*."—As Subst.: *ποτήριον, ου, n.*: 1. *A drinking-cup*; xxiii. 25, etc.—2. The *cup*, or *wine-cup*, at the Last Supper; xxvi. 27.—3. The *cup* presented, as it were, by God to man that man may drink of it, implying the lot, condition, etc., whether good or bad, which God has assigned to him:—*τὸ ποτήριον τοῦτο, this cup*; i. e. this condition of trial and agony now appointed for me, xxvi. 39; 42.

ποτ-ῖω, (f. *ποτίσω* and *ποτῖω*), p. *πεπότικα*, 1. aor. *ἔποτίσα*, v. a. [*πότ-ος*, "drink"] 1. *To give to drink*.—2. With Acc. of thing and Acc. of person: *To give something to one to drink*; x. 42.

πού, adv.: 1. In direct questions: *Where? in what place?* ii. 2, etc.—2. In indirect questions: *Where, in what place*; ii. 4, etc. [fr. same root as *πό-τε*; cf. *πότε*].

πούς, *ποδ-ός*, m. ("The going thing"; hence) *A foot*, [for *πόδ-ς*; akin to Sans. *pād*, or *pad*, "a foot," fr. root *PAD*,

"to go"; cf. Lat. *pes*, *pēd-is*; also, English *foot*].

πᾶν-μα, μᾶτος, n. [παγ, root of πᾶσ-ω, "to do"] 1. *That which is done*; a deed, act, etc.—2. *A thing*; a matter, an affair.

πραις, contr. masc. nom. plur. of πραις.

πραιτώριον, ον, n. [Gr. form of Lat. *prætorium*] *The prætorium*; i. e. the official residence of a Roman Prætor, or Governor, in his province.

πᾶσις, εως, f. [for πᾶγ-σις; fr. παγ, root of πᾶσ-ω, in force of "to do"] ("A doing"; hence) *Action*, act, deed.

πᾶος, ον, adj. Of persons: *Mild*, gentle, meek.

πᾶς, εἶα, ὅ, adj. = πᾶος.

πρέπω, (f. πρέψω, 1. aor. ἔπρεψα), v. n. *To be becoming* or *beseeeming*; *to be suitable*, proper, etc.

πρέπων, ονσα, ον, P. pres. of πρέπω;—at iii. 15 πρέπων is predicated of the clause πληρῶσαι πᾶσαν δικαιοσύνην.

πρεσβύτερος, ον, m. [πρεσβύτερος, "older"; comp. adj. formed from πρέσβυς, "an old man"] *An elder*.—Plur.: *The Elders*, i. e. the Seniors or Senators, who were members of the Sanhedrim; mostly in connexion with ἀρχιερεῖς and γραμματεῖς, and preceded by the art.

πρίν, adv.: 1. *Before*.—2.

With or without ἤ: *Before that*.

πρό, prep. gov. gen. *Before*.
προ-ἄγω, f. προ-ἄξω, p. προ-ἤξα, 2. aor. προ-ἤγαγον, v. n. and a. [πρό, "before"; ἄγω, (neut. or reflexive), "to go"] *To go before*.

(προ-βαίω, f. προ-βήσομαι), p. προ-βέβηκα, 2. aor. προ-έβην, v. n. [πρό, "forwards"; βαίω, "to go"] *To go forwards* from a place; *to advance*.

πρό-βᾶ-τον, του (mostly plur.), n. [πρό, "forwards"; βα, root of βαίω, "to go"] ("That which goes, or walks, forward"; and, so, an animal that walks as opposed to one that flies, etc.; hence, esp. of small cattle) *A sheep*, whether actual or figurative.

(προ-βιβάζω, f. προ-βιβᾶσω and προ-βιβᾶω), 1. aor. προ-εβιβᾶσα, v. n. [πρό, "forwards"; βιβάζω, "to make to go"] ("To make to go forwards; to lead forwards or on"; hence) *To induce*, *instigate*, etc.—Pass.: 1. aor. προ-εβιβάσθην.

προβιβασθεῖς, εἶσα, ἐν, P. 1. aor. pass. of προβιβάζω.

προ-εἶπον, (f. προεῖπω and προεῖπῶ), p. προεῖρηκα, v. n. [πρό, "before" in time; εἶπον, "I said";—root εἶρ, "to say"] Second aor. without pres., the other tenses

being used as its fut. and perf.: With Dat. of person: *To say, or tell, before or beforehand to one; to foretell one.*

προέρηκα, perf. ind. of **προεῖπον**.

προελθών, οὔσα, ὄν, P. 2. aor. of **προέρχομαι**.

προέρχομαι, f. **προ-ελεύσομαι**, (p. **προ-ελήλυθα** and **προ-ήλθον**), 2. aor. **προ-ήλθον** [**πρό**, "forwards"; **έρχομαι**, "to come or go"] *To come, or go, forwards.*

προέφθασα, 1. nor. ind. of **προφθάνω**.

πρό-θε-σις, **σιως**, f. [**πρό**, "forth, before"; **θε**, a root of **τί-θη-μι**, "to put or place"] *A putting, or placing, forth or before one:—ol ἄρτοι τῆς προθέσεως, the loaves of the setting before God; in the English Version translated shew-bread. These loaves, which were twelve in number, to corresponds to the twelve tribes of Israel, were made of fine flour, containing each of them "two tenth deals." They were sprinkled with frankincense, and placed in two rows on "the pure table" in the Holy Place, as an offering set before God. Each Sabbath twelve fresh loaves were made and put on the table; and those that were removed the priests alone were allowed, by*

the Law, to eat; cf. **Levit. xxiv. 6.**

πρό-θυμ-ος, ον, adj. [**πρό**, "forward"; **θυμ-ός**, "mind"] ("Having the mind forward"; hence) *Ready, willing.*

πρός, prep. gov. (gen.) dat. and acc.: 1. With Dat.: Locally: *At, near, close to.*—2. With Acc.: a. Locally: (a) *To, towards, unto.*—(b) *At, about, near, over against.*—(c) *With*; xiii. 56:—**πρός σε**, *with thee, i.e. at thy house*, xxvi. 18.—b. Of persons: (a) In conversation, etc.: *Among, with.*—(b) Mentally: *To one's self, i.e. in, within, one's self.*—c. Of union: *To, unto.*—d. Of putting questions, etc.: *To put questions to, to question with.*—e. Of speaking: *To, unto.*—f. In the expression **τὶ πρὸς ἡμᾶς**, etc.: *Unto*; xxvii. 4.—g. *With reference to, on account of, for*; xix. 8.—h. Fold. by Acc. neut. sing. of the definite art., and an Inf. = Lat. *ad* with Gerund in dum or a Gerundive: *For the purpose of doing, etc.; in order to do, etc.*; v. 28; vi. 1, etc.

προσ-δοκάω -δοκῶ, (f. **προσ-δοκήσω**), v. a. and n. [**πρός**, in "strengthening" force; obsol. **δοκάω**, "to expect";—or to be divided **προσ-δοκ-ᾶω**; for **προσ-δεκ-ᾶω**; fr. **πρός**, in "strengthening"

force; *δέχομαι*, Ionic *δέκ-ομαι*, in force of "to expect, await" 1. Act.: *To expect, await, wait for.*—2. Neut.: *To be in expectation, to expect.*

προσελθών, οὔσα, όν, P. 2. aor. of *προσέρχομαι*.

προσ-έρχομαι, (f. *προσ-ελεύσομαι*), p. *προσ-ελήλυθα*, 2. aor. *προσ-ήλθον*, v. mid. [*πρός*, "to"; *έρχομαι*, "to come"] 1. With Dat.: *To come to or near to; to come up to, approach.*—2. Alone: *To come up, draw near, etc.*

προσέυξαι, 2. pers. sing. 1. aor. imperat. of *προσεύχομαι*; vi. 6.

προσευχ-ή, ής, f. [*προσεύχομαι*, "to pray to"] ("A praying to" God; hence) *Prayer, supplication*:—*οίκος προσευχής*, house of prayer, a distinctive appellation for the Temple, xxi. 13; cf. Isa. lvi. 7.

προσ-εύχομαι, imperf. *προσ-ηυχόμην*, f. *προσ-εύξομαι*, 1. aor. *προσ-ηυξάμην*, v. mid. [*πρός*, "to"; *εύχομαι*, "to pray"] ("To pray to" God; hence) Without nearer Object: *To offer up prayers, to pray.*

προσ-έχω, (f. *προσ-έξω*), p. *προσ-έσχηκα*, v. (a. and) n. [*πρός*, "to"; *έχω*, "to hold"] (1. Act.: With *νοῦν*: "To hold the mind to or towards; i.e. to turn the mind or at-

tention to"; hence, 2.) Neut.: With Dat. of person: ("To turn the attention to one's self," etc.; hence) *To take heed to one's self, etc.; to beware.*

προσῆλθον, 2. aor. ind. of *προσέρχομαι*.

προσ-ήλυθ-ος, ου, m. [for *προσ-έλυθ-ος*; fr. *πρός*, "to"; *έλυθ*, root of *ήλυθ-ον*, *έληλυθ-α*, *ήλυθ-α*, *έλεύ-σομαι*, the 2. aor., perf., 1. aor., and fut. of *έρχομαι*, "to come"] ("One coming to" (the Jewish) religion; hence) *A convert, proselyte.*

προσῆνεγκα, 1. aor. ind. of *προσφέρω*.

προσηνέχθην, 1. aor. ind. pass. of *προσφέρω*.

προσηυξάμην, 1. aor. ind. of *προσεύχομαι*.

προσθεῖναι, 2. aor. inf. of *προστίθημι*.

πρόσ-καιρ-ος, όν, adj. [*πρός*, "at or for"; *καιρ-ός*, "a season"] *For a season only; enduring only for a time.*

(*προσ-κάλέω*—*κάλῳ*, f. *προσ-καλέσω*, v. a. *πρός*, "to"; *καλέω*, "to call"] "To call" a person "to" one's self.—Mid.) *προσ-καλίσομαι*—*καλοῦμαι*, 1. aor. *προσ-εκαλεσάμην*, perf. pass. in mid. force, *προσ-κέκλημαι*, *To call to one's self, etc.*

(*προσ-κολλάω*—*κολλῶ*, v.a.

[*πρός*, "to"; *κολλάω*, "to glue"] "To glue to or on to."

—Pass.: *προσ-κολλᾶσθαι* -*κολλῶμαι*, f. *προσ-κολληθήσομαι*, 1. aor. *προσ-εκολληθήν*, ("To be glued to or on to"; hence) With Dat.: *To be united, or joined, to or on to*.

προσκολληθήσομαι, 1. fut. pass. ind. of *προσκολλάω*.

προσ-κόπτω, (f. *προσ-κόψω*), 1. aor. *προσ-έκοψα*, v. n. and n. [*πρός*, "at or against"; *κόπτω*, "to beat or strike"] 1. Act.: Of the foot as Object: Folded by *πρός* and Acc.: *To strike, beat, dash the foot against*; iv. 6.—2. Neut.: With Dat. dependent on *πρός*: Of the wind as Subject: *To beat, or dash, against*; vii. 27.

(*προσ-κύλλω*), 1. aor. *προσ-εκύλισα*, v. a. [*πρός*, "to"; *κύλλω*, "to roll"] *To roll to or up to*.

προσ-κυνῶ -*κυνῶ*, f. *προσ-κυνήσω*, 1. aor. *προσ-εκύνησα*, v. n. and a. [*πρός*, "to or towards"; *κυνῶ*, "to kiss"] ("To kiss—the hand—to or towards" one as a mark of respect or homage; hence) 1. Neut.: With Dat.: a. *To pay homage to, to do obedience to*.—b. *To fall down before, to prostrate one's self before*, as do the Orientals to this day before a superior.

St. Matt.

—c. Either alone or with Dat.: *To worship*.—2. Act.: *To worship*; iv. 10.

προσλαμβάνω, η, ον, P. 2. nor. mid. of *προλαμβάνω*.

(*προσ-λαμβάνω*, f. *προσ-λήψομαι*), 2. aor. *προσ-έλαβον*, v. a. [*πρός*, "to"; *λαμβάνω*, "to take"] *To take to one*.—Mid.: *προσ-λαμβάνομαι*, 2. nor. *προσ-ελάβόμην*, *To take to one's own self*;—nt xvi. 22 the word is variously considered as meaning: a. *To take hold of*.—b. *To take aside for the purpose of privately speaking to one*.

προσ-μένω, 1. aor. *προσ-έμεινα*, v. n. [*πρός*, "near"; *μένω*, "to remain"] ("To remain near"; hence) With Dat. of person: *To continue with one*;—at xv. 32 folld., also, by Acc. of "Duration of time."

προσ-πίπτω, (f. *προσ-πεσῶμαι*), 2. aor. *προσ-έπεσον*, v. n. [*πρός*, "upon, against"; *πίπτω*, "to fall"] With Dat.: *To fall upon or against*; *to dash against*.

(*προσ-τάσσω*), 1. aor. *προσ-έταξα*, v. n. [*πρός*, "at"; *τάσσω*, "to arrange, set in order"] ("To arrange or set in order at; to post at"; hence) With Dat.: *To enjoin, command, order*.

προστίθεσθαι, 1. f. ind. pass. of *προστίθημι*.

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(προσ-τίθημι, f. προσ-θή-σω), 1. aor. προσ-έθηκα, 2. aor. προσ-έθην, v. a. [πρός, "in addition"; τίθημι, "to put or place"] ("To put or place in addition"; hence) With Dat. of person: *To add to*.—Pass.: (προσ-τίθεμαι), 1. aor. προσ-ετέθην, 1. f. προσ-τεθήσομαι.

προσ-φέρω, (f. προσ-οίσω), p. προσ-ενήνοχα, 1. aor. προσ-ήνεγκα, 2. aor. προσ-ήνεγκον, v. a. [πρός, "to"; φέρω, "to bear, carry, bring"] *To bear, carry, or bring to one; to bring*.—Pass.: προσ-φέρομαι, 1. aor. προσ-ηνέχθην;—at xix. 13 προσηγέθη (sing.) has for its Subject the neut. nom. plur. παιδια.

πρός-ωπ-ον, ου, n. [for πρόσ-ωπ-ον; fr. πρόσ, "towards"; root ὤπ (whence ὄψομαι = ὀπ-σομαι, used as fut. of ὄρω), "to see"] ("That which looks towards" an object; hence) 1. *A face, countenance*.—2. *Outward condition or circumstances*.—3. Of the sky: *Face, aspect, appearance*; xvi. 3. —4. *Face for person*:—πρὸ προσώπου σου, *before thy face*; i. e. *before thee*, xi. 10.

πρόφα-σις, σεις, f. [prob. for πρόφαν-σις; fr. προφαίνω, "to show forth," through πρό, and φαν, root of φαίνω] ("A shining forth," as an ostensible cause or reason; hence, in a bad sense) *A*

pretext, pretence, simulation.

—N.B. Sometimes this word is assigned to πρό, "beforehand"; and φά, a root of φημί, "to speak"; in this case it must be divided πρό-φά-σις, and means, according to its origin, "a speaking beforehand."

προφητε-ία (quadrisyll.), ιας, f. [προφητε-ύω (quadrisyll.), "to prophesy"] ("A prophesying"; hence) *A prophecy*; xiii. 14.

προφητ-εύω, f. προφητεύσω, 1. aor. προεφήτευσα and, in some editions, ἐπροφήτευσα, v. n. [προφήτ-ης, "a prophet"] ("To be a προφήτης"; hence) 1. *To prophesy*; xxvi. 68.—2. *To prophesy = to speak or declare under the influence of the Holy Spirit*.

προ-φή-της, του, m. [πρό, "beforehand"; φη, a root of φημί, "to speak or say"] ("One who speaks, or says, beforehand"; hence) *A prophet*, as one who foretells things that are to happen;—at xxi. 11 applied to Christ.

(προ-φθάνω, f. προ-φθάσω and προ-φθήσομαι), 1. aor. προ-έφθασα, v. a. [πρό, "before" in time; φθάνω, "to be beforehand with"] *To be beforehand with, to anticipate*, a person in speaking, etc.—N.B. In Gr. Test. only at xvii. 26.

πρωτ, adv. [akin to πρό, "before"] *Early in the morn-ing, at dawn or day-break.*

πρωτα, as, f. [fem. of πρώτος, "early, at early morn," used as Subst.] *Early hour, time of early morn, early morning*:—πρωτας γενομένης, Gen. Abs., xxvii. 1;—at xxi. 18 πρωτας is Gen. of time.

πρωτ-ο-καθεδρ-ια, ias, f. [πρωτ-ος, "first"; (o) connecting vowel; καθεδρ-α, "a seat"] ("That which appertains to a first seat"; hence) *The highest position, the foremost place, the seat or post of honour*—in an abstract notion, not the seat on which one sits.

πρωτ-ο-κλίσια, κλίσιας, f. [πρωτ-ος, "first" in rank or dignity; (o) connecting vowel; κλίσια, "a couch" used at meals, etc.] ("The first couch"; i. e.) *The upper couch* at an entertainment.—At ordinary entertainments a couch was placed on each of three sides of a table, the remaining or lower side being left open to allow of the attendants placing and removing the dishes. The couch placed at the top was considered the place of honour, and hence the Pharisees especially desired to have it allotted to them.

πρωτον, adv. [adverbial neut. of πρώτος, "first"] *In the first place, first of all, first.*

πρωτος, η, ον, sup. adj. [contracted fr. πρό-ἄτος, syncopated fr. πρό-τάτος; fr. πρό, "before," with superlative suffix τάτος] ("Most before," in place, rank, time, etc.; hence) *First* in fullest meaning of the word.—As Subst.: a. πρωτοι, ων, m. plur. *First, or principal, men*.—b. πρωτα, ων, n. plur.: With art.: *The first circumstances, i. e. the first state or condition*; xii. 45.

πρωτ-δ-τοκ-ος, ον, adj. [for πρωτ-δ-τεκ-ος; fr. πρωτ-ος, "first"; (o) connecting vowel; τεκ, root of τίκτω, "to beget"] *First-begotten.*

πτερυγ-ιον, ιου, n. dim. [πτερυξ, πτερυγ-ος; see πτερυξ, no. 2] ("A small πτερυξ"; hence) *A pointed roof or peak* of a building;—or, according to others, *a turret, battlement, pinnacle.*

πτερ-υξ, υγος, f. [πτερ-ον, "a feather"] ("A thing pertaining to πτερόν"; hence) 1. *A wing*.—2. *A point* of a building.

πτύ-ον, ου, n. [πτύ-ω, "to spit out"; hence, of the sea, "to disgorge, to cast forth or out"] ("That which casts forth or out," after the manner of the sea; hence) *A winnowing-shovel, winnowing-fan*, with which corn, after threshing, was thrown towards the wind

to free it from the chaff; see *λικμάω*.

πτῶ-σις, *σιω*, f. [*πτω*, a root of *πίπτω*, "to fall"] *A falling, fall*.

πτωχός, *ή*, *όν*, adj. [for *πτωκ-ός*; fr. *πτῶσ-σω* (= *πτῶκ-σω*), "to go about crouching or cowering," as a beggar would] ("Going about crouching or cowering"; hence, "begging"; hence) *Poor*.—As Subst.: *πτωχοί*, *ών*, m. plur.: With art.: *The poor*.

πύλ-η, *ης*, f. *A gate*, whether actual or figurative.

πύλ-ων, *ώνος*, m. [*πύλ-η*, "a gate"] ("That which has a *πύλ-η*"; hence) *A gateway, gate-tower*, which was often separated from the house.

πυ(ν)θ-άνομαι, f. *πεύσομαι*, p. *πέπυσμαι*, 2. aor. *ἐπυθόμην*, v. mid. irreg. *To ask, inquire* [root *πυθ*, akin to Sans. root *BU DH*, "to understand"].

πῦρ, *πυρός*, n. ("The purifying thing"; hence) *Fire*, as meaning originally that which purifies, etc.; used both in a literal and figurative meaning [akin to Sans. root *ṛθ*, "to purify"].

πύρ-γος, *γος*, m. *A tower* [prob. fr. same source as *πόλις*; see *πόλις*].

πύρε-σσω, (f. *πύρέξω*, p. *πεπύρεχα*), v. n. [for *πύρετ-τω*; fr. *πύρετ-ός*, q. v.] *To be in. or have, a fever*.

πῦρ-ετός, *ετοῦ*, m. [*πῦρ*, *πῦρ-ός*, "fire"; hence, "fever heat"] ("That which pertains to *πῦρ*"; hence) *A fever*.

πυρρ-ᾶίω, v. n. [*πυρρ-ός*, "flame-coloured"] Of the sky: *To be flame-coloured; to be fiery-red or fiery*.

πωλέω -*ῶ*, (f. *πωλήσω*), 1. aor. *ἐπώλησα*, v. a. *To sell*.

πῶλος, *ου*, m. *A foal, a colt*.

πῶς, interrog. adv. *In what way, how* [akin to Sans. *kas*, "who?" see *πότε*].

**Ραββί*, m. indecl. ("My most excellent one") *Rabbi*, i. e. *Master*; a term of respect.

ῥάβδος, *ου*, f. *A rod or staff*.

**ῥακά*, n. indecl. ("Vile, or worthless, one"; or "one spit upon") *Raca*; a term of abuse among the Jews.

ῥάκ-ος, *εος ους*, n. *A cutting* of cloth; i. e. a small piece of *cloth*, etc., cut off from a large piece or roll [akin to Sans. root *ṛa ca*, "to cut"].

**Ραμά*, f. indecl. ("A height") *Rama*; a city of the tribe of Benjamin, in the vicinity of Bethlehem and Jerusalem.

(*ῥάκ-ῖω*), f. *ῥάκισω*, 1. aor. *ἐῤῥάκισα*, v. a. [for *ῥάκιδ-σω*; fr. *ῥάκίς*, *ῥάκιδ-ος*, "a rod"]

1. *To beat, or strike, with a rod.*—2. *To smite, or strike, on the face*;—ατxxvi. 67 without nearer Object.

βᾶφ-ις, ιδος, f. [βαφ, a root of βᾶν-τω, "to sew"] ("That which sews"; hence) *A needle*.

*Ραχάβ, f. indecl. ("Capaciousness") *Rachab*, or *Rahab*; a woman of Jericho who concealed the spies sent by Joshua to spy out the land, when the king of Jericho endeavoured to seize them; see Joshua ii.; and vi. 22—25. After settling among the Israelites she married Salmon, and thus became an ancestress of David, and so of both the Virgin Mary and her husband Joseph.

*Ραχήλ, f. indecl. ("Ewe" or "Sheep") *Rachel*; the younger daughter of Laban, and wife of Jacob, who died as Jacob was "in the way to Ephrath, which is Bethlehem"; see Gen. xxix. 18 sqq.; xxxv. 19.

ρήγ-νῦμι (and ρήσσω), f. ρήξω, 1. aor. ῥρήξα, v. a. *To break, burst, split*, etc.—Pass.: ρήγ-νῦμαι, (p. ῥρήγμαι, 1. aor. ῥρήχθην, 2. fut. ῥάγῃσμαι) [root ρηγ; akin to Sans. root BHANJ, "to split, tear"].

ρή-μα, μάρος, n. [root ρη, a lengthened form of root ρε, whence ῥεω = ἔρω, "to say or

speak"] ("That which is said or spoken"; hence) *A word, saying, declaration*, etc.

ρίζα, ης, f. *A root*, whether actual or figurative [akin to Sans. root VRIDH, "to grow"].

ρίπτω, (f. ῥίψω, p. ῥέριφα). 1. aor. ῥέριψα, v. a.: 1. *To throw, cast*.—2. Pass.: (ῥίπτομαι), p. ῥέριμμαι, 1. aor. ῥέριφθην, 1. fut. ῥιφθήσμαι, ("To be thrown" down; hence) In perf.: *To lie on the ground, to be prostrate*.

*Ροβοάμ, m. indecl. ("The people's enlargement") *Reboam* or *Rehoboam*; the son of Solomon, king of Judah after the secession of the ten tribes, and an ancestor of Joseph the husband of the Virgin Mary; i. 7. Rehoboam reigned for 17 years from about B.C. 975; see 1 Kings xi. 43; 2 Chron. xii. 13.

*Ρούθ, f. indecl. ("Friendship") *Ruth*, a Moabitess, who married Booz or Boaz; i. 5; see Ruth iv. 13 sqq.

ρύμη, ης, f. *A street, or quarter, of a city*.

ρύομαι, f. ῥύσομαι, 1. aor. ῥρύσαμην, v. mid. *To deliver*. ῥύσαι, ῥυσάσθω, 1. aor. imperat. of ῥύομαι.

*σαβαχθᾶνί, represented by μέ ἐγκατέλιπες, xxvii. 46.

*σάββατον, ου (Dat. plur. σάββασι), n. ("Rest, day of

rest"; Sing. and Plur.: 1. *Sabbath-day, sabbath*.—2. Plur.: *Week*;—at xxviii. 1 σαββάτων occurs twice; the first time, its meaning belongs to no. 1, the second time to no. 2.

σαγήνη, ης, f. *A drag-net* for taking fish; *a seine*.

*Σαδδουκαῖοι, ων, m. plur. (prob. "Just Ones") *The Sadducees*; a Jewish sect whose tenets were mainly as thus:—an acceptance of the law of Moses and of the Prophets, but a rejection of the traditions held by the Pharisees; a denial of the Resurrection, of a future state of rewards and punishments, of the existence of good angels and of evil spirits, and of the providence of God. The Jewish historian Josephus states that they were very rigid in the administration of justice, and possessed great influence with their countrymen.

*Σαδώκ, m. indecl. ("Just") *Sadoc* or *Zadoc*; a son of Azor, an ancestor of Joseph the husband of the Virgin Mary; i. 14.

σάκκος, ου, m. ("A coarse cloth" of hair, esp. of goat's hair; hence, as made of it) *A coarse garment, sackcloth*, worn as mourning by the Jews; see Gen. xxxvii. 34.

*Σαλαθιήλ, m. indecl. ("I am egged of God") *Salathi-*

el; a son of Jechonias, and an ancestor of Joseph the husband of the Virgin Mary; i. 12.

σάλ-εῦω, (f. σαλεύσω), 1. aor. ἐσάλευσα, v. a. [σάλ-ος, "a tossing motion"] ("To impart a tossing motion to" an object; hence) 1. Act.: *To shake, make to totter, cause to reel*.—2. Pass.: (σαλ-εῦ-ομαι), p. σεσάλευμαι, 1. aor. ἐσαλεύθην, 1. f. σαλευθήσομαι, *To be shaken or tossed about*, whether actually or figuratively.

*Σαλμών, m. indecl. ("Mantled") *Salmon*; son of Naasson, and an ancestor of Joseph the husband of the Virgin Mary; i. 4; see Ruth iv. 20.

σάλπιγξ, ιγγος, f. *A trumpet*; esp. *a war-trumpet*.

Σαμαρεί-της, του, m. [Σαμαρεί-α, "Samaria"] *A man of Samaria, a Samaritan*.—Plur.: *The Samaritans*.

σαπ-ρός, ρά, ρόν, adj. [σαπ, a root of σήπω, "to make rotten"] 1. *Made rotten, rotten, decayed, putrid*.—2. *Bad, vile, worthless*.

σάρξ, σαρκός, f.: 1. *Flesh*.—2. *A person or being*:—πᾶσα σάρξ, *all flesh*, i. e. *all men*, xxiv. 22.

σᾶρόω -ω, (f. σαρώσω), v. a. *To sweep*.—Pass.: p. σεσάρωμαι.

*Σᾶτᾶνᾰς, ᾰ, m. ("Ad-

versary") *Satan*; the chief of the rebellious fallen spirits, the enemy of God and man.

σάτον, *ov*, n. *A saton*; the Gr. word for the Hebrew *seah* ("measure"), which was a measure for corn containing about a peck and a half English. In the English Version it is rendered *measure*.

σβέννυμι, *f*. *σβέσω*, 1. aor. *έσβεσα*, *v. a.*: 1. *To extinguish, quench, put out*.—2. Pass.: **σβέννυμαι**, (*p*. *έσβεισμαι*, 1. aor. *έσβέσθην*, 1. *f*. *σβεσθήσομαι*) Of lamps: *To be extinguished, to have gone out*.

σε-αυτοῦ, *αυτῆς*, *αυτοῦ* (only in sing. number), reflexive pron. of 2. person [*σύ*, "thou or you"; *αυτοῦ*, gen. of *αὐτός*, "self"] *Of thyself or yourself*, etc.

σέβ-ομαι, (*f*. *σεβήσομαι*), *v. mid*. *To worship, adore* [akin to Sans. root *सप*, "to worship"].

σει-σμός, *σμοῦ*, *m*. [*σει-ω*, "to shake"] ("A shaking"; hence, of the earth) *An earthquake*.

σειώ, (*f*. *σεισω*, 1. aor. *έσεισα*), *v. a*. *To shake*.—Pass.: *σειομαι*, (*p*. *σείσειμαι*), 1. aor. *έσεισθην*.

σελ-ήνη, *ήνης*, *f*. [*σέλ-as*, "bright light, brightness"] ("That which has *σέλας*"; hence) *The moon*;—cf. Lat. *luna* fr. *lucēo*, "to shine."

σελην-ιάζομαι, *v. mid*. [*σελήν-η*, "the moon"] ("To have the *σελήνη* for one's self"; hence) *To be moon-struck, to be lunatic*.

σέσωκα, perf. ind. of *σάω*. **σημείον**, *ov*, n. [akin to *σημα*, "a sign"] 1. *A sign, token, etc.*—2. *A miraculous sign*.

σ-ήμερ-ον, *adv*. *To-day, on this same day* [fr. *ήμερ-a*, "a day"; the *σ* is prob. the representative of the Sans. *sa*, "the same," used as prefix].

σῆς, *σεός* and later *σητός*, *m*. *A moth*.

σῆγών, *όνος*, *m*. *A jaw-bone; the jaw, cheek*.

***Σιδών**, *ώνος*, *f*. ("Fishing or Fishery") *Sidon* (now *Said* or *Saida*); the most celebrated city of Phœnicia, on the borders of the Holy Land. According to Josephus, the Jewish historian, it was named after Sidon (in Hebrew, Tzidon), the first-born son of Canaan; see Gen. x. 15. Probably, however, it obtained its name from its early inhabitants having mainly followed the occupation of fishermen.

***Σίμων**, *ωνος*, *m*. ("A hearing") *Simon*: 1. The original name of Peter, the brother of Andrew, and son of Jonas; iv. 18, etc.—2. Surnamed the Cananite or the Zealot, brother

of Thaddæus; x. 4.—3. A son of Mary, and the brother of Jesus; xiii. 55.—4. A leper, who had been healed, most probably by Jesus, and at whose house in Bethany Jesus was being entertained when Mary poured the myrrh on his head; xvi. 6.—5. A man of Cyrēnē, whom the Roman soldiers compelled to carry the Saviour's cross; xvii. 32.

σίνᾱπ, εως, n. *Mustard*.

σινδ-ών, όνος, f. [prob. fr. 'ινδ-ός, "an Indian"] ("A thing pertaining to 'ινδός"; hence) *Indian cloth*; a kind of *fine linen* or *muslin*.

σιτισ-τός, τή, τόν, adj. [for σιτιδ-τός; fr. σιτιζω (= σιτίδ-σω, "to feed, fatten")] *Fed, fattened*.—As Subst.: σιτιστά, ών, n. plur. *Fed, or fattened, animals; fallings*.

σίτος, ου, m. (irreg. plur. σίτα, ων, n.) *Wheat, corn, grain*.

*Σιών, m. indecl. ("Sunny") *Sion*; the loftiest and most south-western of the hills on which Jerusalem was built. Often put for Jerusalem itself.

σίωπ-άω -ῶ, (f. σιώπησω and σιώπησομαι, p. σείώπηκα), 1. aor. εσίωπησα, v. n. [σίωπ-ή, "silence"] *To be in silence, to be silent, to hold one's peace*.

σκανδαλ-ίζω, f. σκανδαλίσω, 1. aor. εσκανδάλισα, v. a.

[σκανδᾶλ-ον, "a snare" laid for the enemy; hence, "a stumbling-block, cause of offence or stumbling"] 1. Act.: *To be a stumbling-block to one; to make one to stumble; to prove a cause of offence, or stumbling, to one; to offend*.—2. Pass.: σκανδαλίζομαι, 1. aor. εσκανδάλισθην, 1. f. σκανδαλίσθήσομαι, *To be made to stumble; to stumble; to be offended*.

σκανδ-ᾶλον, ᾶλου, n. ("That which jumps upwards"; hence, "a stick in a trap" on which a bait is placed, and which when touched by the animal springs up and shuts the trap; hence, "a trap-spring"; hence, "a snare" laid for an enemy; hence) *A cause of offence, stumbling-block, scandal* [akin to Sans. root SKAND, "to jump upwards"].

σκεῦος, εος ους, n.: 1. *A vessel, or implement, of any kind*.—2. Plur.: Of a house: *Household utensils, household-goods, etc.*

σκη-νή, νῆς, f. ("A covering thing"; hence) *A booth or tabernacle* formed of the branches of trees [for σκαδ-νή; fr. Sans. root SKHAD (original form SKAD), "to cover"].

σκιά, ᾱς, f. *Shade, shadow*, whether actual or figurative [akin to Sans. *chhāyā*, "shade"].

σκληρός, ὁ, ὄν, adj. ("Hard, dry"; hence, figuratively) *Hard, austere*, etc.

σκορπίζω, (f. σκορπίσω), 1. aor. ἐσκορπίσα, v. a. *To scatter, disperse*, etc.

σκοτ-εινός, εἰνός, εἰνόν, adj. [σκότ-ος, "darkness"] ("Of, or belonging to, σκότος"; hence) *Dark*.

σκοτ-ία, ἰας, f. [akin to σκότ-ος; see σκότος] *Darkness*.

(σκοτ-ίζω, v. a. [σκότ-ος, "darkness"] "To make to be in a state of darkness, to darken."—Pass.: σκοτ-ίζομαι), part. perf. ἐσκοτισμένος, 1. aor. ἐσκοτίσθην, 1. f. σκοτισθῆσομαι, *To be made dark, to be darkened*.

σκότος, εὖς οὖς, n. ("The covering thing"; hence) *Darkness*, whether actual or figurative [akin to Sans. root CHHAD (original form SKAD), "to cover"].

σκυθρ-ωπ-ός, ὄν (also ὄς, ἡ, ὄν), adj. [σκυθρ-ός, "angry, sullen"; ὤψ, ὤπ-ός, "a face"] *Of an angry, or sullen, face; of a gloomy countenance*, etc.

σκύλ-λω, (1. aor. ἐσκύλα), v. a. [σκυλ-ον, "spoils" stripped from a fallen enemy] ("To spoil, or despoil," a fallen enemy; hence) 1. *To rend, mangle*.—2. *To trouble, harass*.—Pass.: σκύλ-λομαι, p. ἔσकुλμαι.

σμύρνα, ης, f. *Myrrh*.

*Σόδομα, ων, n. plur. (perhaps "Burning, or Lime-kiln") *Sodom*; a city of Canaan, situate in a very rich plain, not far from the Jordan, and destroyed by fire from heaven for the wickedness of its inhabitants.

*Σολομών, ὦνος, m. ("Pacific") *Solomon*; the son and successor of king *David*. He reigned over Judah and Israel for forty years, from 1015 to 975 B.C.; see 1 Kings xi. 42.

σ-ός, ἡ, ὄν, possess. pron. [σ-ύ, "thou or you"] *Belonging to thee, thy, thine, your*.—As Subst.: σόν, σοῦ, n. *Thy property*:—τὸ σόν, *that which is thine, thy property*, xx. 14.

σοφ-ία, ἰας, f. [σοφ-ός, "wise"] ("The quality of the σοφός"; hence) *Wisdom*.

σοφός, ἡ, ὄν, adj. *Wise*.—As Subst.: σοφοί, ὧν, m. plur. *Wise persons*.

σπείρα, ας, f. ("A coil, fold; hence) *A body of soldiers; a cohort*.

σπείρ-ω, (f. σπερῶ, p. ἐσπαρκα), 1. aor. ἔσπειρα, v. a. [root σπερ or σπαρ] *To sow*, whether in a proper or figurative sense.

σπείρων, οὔσα, ὄν, P. pres. of σπείρω.—As Subst.: σπείρων, οντος, m. *One who sows, a sower*.

σπέρ-μα, μάτος, n. [σπερ,

a root of *σείρω*, "to sow" ("That which is sown"; hence) 1. *Seed*.—2. *Seed, offspring, children*.

σπήλαιον, ον, n. [akin to *σπέος*, "a cave"] *A cave, den*; xxi. 13; see Jerem. vii. 11.

σπλαγχνίζομαι, 1. aor. pass. in mid. force, *ἐσπλαγχνίσθην*, v. mid. [*σπλάγχν-ον*, "bowels"; hence, "heart, feelings, tenderness," etc.] ("To have *σπλάγχνον*"; hence) *To have a feeling of tenderness, etc.; to have pity or compassion*.

σπλαγχνισθείς, εἶσα, ἐν, P. 1. aor. of *σπλαγχνίζομαι*.

σπόγγος, ον, m. *A sponge*.

σποδός, οὐ, m. *Ashes* from wood.

σπόρ-ῖμος, ἴμη, ἴμον, adj. [*σπόρ-ος*, "a sowing"] ("Pertaining to *σπόρος*"; hence) *Seeded, sown*.—As Subst.: *σπόριμα*, ον, n. plur. ("Seeded, or sown, things—i. e. places"; hence) *Corn-fields*.

σπυρίς, ἶδος, f. *A round plaited basket*.

στέβῃ, 3. pers. sing. 1. aor. subj. pass. of *ἵστημι*.

σταθήσομαι, 1. fut. ind. pass. of *ἵστημι*.

στάς, ἄσα, ἀν, P. 2. aor. of *ἵστημι*.

στα-τήρ, τῆρος, m. [*ἵστημι*, in force of "to weigh," through root *στα*] ("Weigh-

er"; hence, "a weight"; hence, as being of a certain weight) *A stater*, a silver coin worth about 2s. 6d. English; xvii. 27:—as this was the piece of money which Peter was to pay for Christ and himself, it is clear that it was equivalent to a Jewish shekel; see *δίδραχμος*.

στα-υρός (dissyll.), *υροῦ*, m. [*στα*, a root of *ἵστημι*, (neut.) "to stand"] ("That which stands" upright; hence, as being fixed upright in the ground) *A cross*: 1. As an instrument of punishment.—2. For suffering, self-denial, etc., for Christ's sake.

σταυρ-ῶν, -ῶ, f. *σταυρώσω*, 1. aor. *ἐσταύρωσα*, v. a. [*σταυρ-ός*, "a cross"] *To fasten, or nail, to a cross; to crucify*.—Pass.: (*σταυρ-όμαι* -οῦμαι), p. *ἐσταυρῶμαι*, 1. aor. *ἐσταυρώθην*.

στάφυλή, ἥς, f. *A bunch of grapes*.

στάχυς, ὅς, m. *An ear of corn*.

στέγ-η, ἥς, f. [*στέγ-ω*, "to cover"] ("That which covers"; hence) *A roof* of a house.

στενός, ῆ, ὄν, adj. *Narrow*.

στέφ-ἄνος, ἄνου, m. [*στέφ-ω*, "to crown"] ("That which crowns"; hence) *A crown*;—at xxvii. 29 made of thorns.

στήσω, f. ind. of *ἵστημι*.

στόμα, ἄτος, n. *A mouth*.

στράτευ-μα, μάτος, n. [στρατεύ-ω, "to take the field"] ("That which takes the field"; hence) *An army*.

στρατῖ-ώτης, ώτου, m. [στρατῖ-ά, "an army"] ("One made for an army"; hence) *A soldier*.

στραφεῖς, εἶσα, έν, P. 2. aor. pass. of στρέφω; see στρέφω.

στρέφω, (f. στρέψω, p. ἔστροφά), 1. aor. ἔστρεψα, v. a. *To turn*.—Mid.: **στρέφ-ομαι**, 2. aor. pass. in mid. force, ἔστράφην, *To turn one's self, to turn or turn round*.

στρουθ-ῖον, ῖου, n. dim. [στρουθ-ός, "a sparrow"] *A little or small sparrow; a sparrow*;—at x. 29 στρουθία, neut. plur., is the Subject of πωλεῖται, sing.;—at x. 31 στρουθίων is the Gen. of thing compared after διαφέρετε.

στρω-ννῦω -ννῦμι, (f. στρώσω, p. ἔστρωκα), 1. aor. ἔστρωσα, v. a. *To spread*.—Pass.: p. ἔστρωμαι, 1. aor. ἔστρώθην, 1. f. στρωθήσομαι [like στορέννυμι, akin to Sans. root STRI, "to spread"].

στιγν-ᾶξω, (f. στιγνᾶσω), 1. aor. ἔστιγνᾶσα, v. n. [στιγν-ός, "gloomy"] Of the sky: *To be gloomy or overcast; to have a gloomy or lowering look*.

σύ, σοῦ (plur. ὑμεῖς, ὑμῶν), pron. pers. *Thou, you*;—the gen., dat., and acc. sing. are

used enclitically [akin to Sans. *yu-shmad*].

(συ-ζευγνῦω -ζεύγνυμι, f. συ-ζεύξω), 1. aor. συν-ἔζευξα, v. a. [for συν-ζευγνῦω, etc.; fr. σύν, "together"; ζευγνῦω, "to join or yoke"] ("To join, or yoke, together"; hence) *To join together in marriage*.

σῦκ-ῆ, ῆς, f. [contr. fr. σῦκ-ἑη (= σῦκ-έα), fr. σῦκ-ορ, "a fig"] ("That which belongs to σῦκον"; hence) *A fig-tree*.

σῦκον, ου, n. *A fig*.

συλ-λάλέω -λάλω, 1. aor. συν-ελάλησα, v. n. [for συν-λαλέω; fr. σύν, "together"; λαλέω, "to talk"] With μετὰ and Gen.: *To talk, or converse, together with*.

συλ-λαμβάνω, f. συλλήψομαι, p. συν-είληφα, 2. aor. συν-ἔλαβον, v. a. [for συν-λαμβάνω; fr. σύν, in "augmentative" force; λαμβάνω, "to take"] ("To take firm hold of"; hence) *To seize, arrest, apprehend, etc.*

συλ-λέγω, f. συλ-λέξω, (p. συν-είλοχα), 1. aor. συν-ἔλεξα, v. a. [for συν-λέγω; fr. σύν, "together"; λέγω, "to lay"] ("To lay together"; hence) 1. *To gather together, collect*.—2. Of fruit: *To gather, etc.*

συμ-βουλεύω, (f. συμ-βουλεύσω), 1. aor. συν-εβούλευσα, v. a. [for συν-βουλεύω; fr. σύν, "with"; βουλεύω, "to take counsel"] *To take counsel*

with another, i. e. *to consult* one. — Mid.: (συν-βουλευόμεαι), 1. aor. συνεβουλευσάμην, ("To take counsel with one's self"; i. e.) *To deliberate, consult, etc.*

συνβουλ-τον, του, n. [σύμβουλ-ος, "a counsellor"] ("A thing pertaining to a σύμβουλος"; hence) *Counsel.*

συν-πνίγω, 1. aor. συνέπιξα, v. a. [for συν-πνίγω; fr. σύν, in "strengthening" force; πνίγω, "to choke"] *To choke, whether actually or figuratively.*

συν-φέρω, f. συν-οίσω, p. συν-εήνοχα, v. n. [for συν-φέρω; fr. σύν, "together"; φέρω, "to bring"] ("To bring together, collect," etc.; hence) 1. *To be of use to; to be profitable or advantageous.*—2. Impers.: συμφέρει, *It is advantageous, expedient, etc.*

συν-φωνέω -φωνῶ, f. συμφωνήσω, 1. aor. συν-εφώνησα, [for συν-φωνέω; fr. σύν, "together"; φωνέω, "to sound"] ("To sound together, or agree in sound"; hence) 1. *To agree together.*—2. With Dat., or μετὰ with Gen.: *To agree with, to come to an agreement with.*

σύν, prep. gov. dat. only. *With, together with.*

σύν-ἄγω, f. σύν-ἄξω, 2. aor. σύν-ἤγαγον, v. a. [σύν, "together"; ἄγω, "to lead"] ("To

lead together"; hence) 1. Act.: a. *To collect, gather.*—b. *To gather together, gather, etc., a body of persons.*—2. Pass.: σύν-ἄγομαι, p. συν-ἤγμαι, 1. aor. σύν-ἤχθην, *To be collected or gathered together; to come, or go, together in a body.*

σύν-ἄγ-ωγ-ή, ἡς, f. [for συν-αγ-αγ-ή; fr. σύν, "together"; ἄγ (root of ἄγω, "to lead") reduplicated] ("A leading, or gathering, together"; hence, "that which is gathered together"; hence, "an assembly"; hence, "a place of assembly"; hence) Of the Jews: *A synagogue, i. e. the place where they assembled for their religious services.*

σύν-αίρω, 1. aor. σύν-ἤρα, v. a. [σύν, "together"; αἶρω, "to raise"] ("To raise together"; hence, with reference to the several items) Of an account: *To cast up*;—at xviii. 24 supply λόγον after συναίρειν.

σύν-ἀνᾱκειμαι, v. mid. [σύν, "with"; ἀνᾱκειμαι; see ἀνᾱκειμαι] *To recline at table with one; i. e. a. To be a (person's) guest.*—b. *To be a fellow-guest.*

σύνᾱνᾱκείμενος, η, ον, P. pres. of συνανᾱκειμαι.

σύνάντη-σις, σεως, f. [for συνάντᾱ-σις; fr. συναντᾱ-ω, "to meet with"] With Dat.: *A meeting with a person.*

(σύν-αυξάνω, f. σύν-αυξήσω, v. a. [σύν, "together with"; αύξάνω, "to increase"] "To increase, or enlarge, together.") — Pass.: σύν-αυξάνομαι, ("To be increased, or enlarged, together"; hence) *To grow together.*

συναχθήσομαι, fut. ind. pass. of σύναγω.

σύν-δουλος, δούλου, m. [σύν, "together with"; δούλος, "a slave"] ("One who is a slave together with another"; hence) *A fellow-slave, a fellow-servant.*

σύνεδρι-ον, ου, n. [σύνεδρι-α, "a sitting together" in council] ("A thing pertaining to συνεδρία"; hence) *A council* consisting of persons sitting together in deliberation, etc. In Gr. Test., a. A council of the elders, etc., in each city for the purpose of deciding lesser matters.—b. The great council of the nation in which sat the High Priest, those who had filled the office of High Priest, and the chief priests, together with certain Scribes and others as their assessors. It took cognizance of all important causes, whether civil or religious. The High Priest was at its head, and those associated with him were seventy in number; so that the whole council consisted of seventy-one members.

συνελθεῖν, 2. aor. inf. of σύνέρχομαι.

σύν-έρχομαι, (f. σύν-ελεύσομαι), p. σύν-ελήλυθα, 2. aor. σύν-ἦλθον, v. n. [σύν, "together"; έρχομαι, "to come or go"] *To come, or go, together.*

σύνε-τός, τή, τόν, adj. [for συνί-τός; fr. συνί-ημι, "to understand"] ("Understanding"; hence) *Intelligent, sagacious.* — As Subst.: σύνετοί, ών, m. plur. *Prudent persons.*

σύν-έχω, f. σύν-έξω, 2. aor. σύν-έσχον, v. a. [σύν, "together"; έχω, "to have or hold"] ("To hold together"; hence) 1. *To hold fast, hold.* — 2. Pass.: σύν-έχομαι, (1. aor. σύν-εσχέην, 1. fut. συ-σχεθήσομαι), *To be taken, or seized, with disease, etc.*

σύνῆκα, 1. aor. ind. of σύνιημι.

σύνῆτε, σύνῶσι, 2. and 3. pers. plur. 2. aor. subj. of σύνιημι:—the ind. (which would be σύνῆν) appears not to be found.

σύνήχθην, 1. aor. ind. pass. of σινάγω.

(συν-θλάω -θλώ. f. συν-θλάσω), v. a. [σύν, in "augmentative" force; θλάω, "to crush"] *To crush utterly, grind to powder.*—Pass.: (συν-θλάομαι -θλώμαι, p. συν-τέθλασμαι, 1. aor. συν-εθλάσθην), 1. fut. συν-θλασθήσομαι.

σύνις, εἶσα, ἐν, P. pres. of in "augmentative" force; σύνιμι.

σύνιτε, 2. pers. plur. pres. ind. of σύνιμι.

σύν-ιμι, f. σύν-ήσω (and σύν-ήσομαι, p. σύν-εἶκα), 1. aor. σύν-ἦκα, v. a. [σύν, "together"; ἵμι, "to send"] ("To send, or bring, together"; hence, with reference to the mind or mental powers) *To perceive, understand, comprehend.*

σύνιουσιν, 3. pers. plur. pres. ind. of σύνιμι, as if fr. a contr. form συνίω.

συνιών, masc. P. pres. of σύνιμι, as if fr. a contr. form συνίω.

(συν-τάσσω, συν-τάττω, f. συν-τάξω, p. συν-τέταχα), 1. aor. σύν-έταξα, v. n. [σύν, in "strengthening" force; τάσσω, "to appoint"] With Dat.: *To appoint, order, order to or for a person.*

συντέλει-ια (quadrisyll.), ias, f. [συντελέω, "to bring quite to an end"] ("A bringing quite to an end"; hence) *Of the world or present dispensation: The end.*

συν-τελέω -τελῶ, f. συν-τελέσω, 1. aor. σύν-ετέλεσα, v. a. [σύν, in "strengthening" force; τελέω, "to bring to an end"] *To bring quite to an end; to finish, end.*

συντετριμμένος, η, ον, P. perf. pass. of συντρίβω.

συν-τηρέω -τηρώ, v. a. [σύν,

τηρέω, "to watch"] ("To watch greatly, to observe attentively"; hence) 1. *To pay great heed or attention to.*—2. As a result of watching: *To preserve.*—Pass.: συν-τηρέομαι -οῦμαι.

συν-τρίβω, f. συν-τρίψω, 1. aor. σύν-έτριψα, v. a. [σύν, "together"; τρίβω, "to rub"] ("To rub together"; hence) *To bruise.*—Pass.: συν-τρίβομαι, p. συν-τέτριμμαι, (2. aor. σύν-ετριβην), 2. f. συν-τριβήσομαι.

Συρ-ία, ias, f. [Σύριοι, "The Syrians"] *The country of the Syrians, Syria.*

συν-σταυρόμαι -σταυροῦμαι, p. σύν-εσταύρωμαι, 1. aor. σύν-εσταυρώην, v. pass. [for συν-σταυρόμαι; fr. σύν, "together with"; σταυρόμαι, "to be crucified"] With Dat. of person: *To be crucified together with another.*

συσταυρωθείς, εἶσα, ἐν, P. 1. aor. of συσταυρόμαι.

σφραγίζω, (f. σφραγίσω and σφραγίσω), 1. aor. ἐσφράγισα, v. a. [for σφραγίσω; fr. σφραγίς, σφραγί-δος, "a seal"] *To seal, set a seal upon.*

σφραγίσας, ἄσα, αν, P. 1. aor. of σφραγίζω.

σχίζω, (f. σχίσω), 1. aor. ἐσχίσα, v. a. ("To cut, cleave, split"; hence) *To rend, or tear.*—Pass.: σχιζομαι, (p.

ἐσχίσμαι), 1. aor. ἐσχίσθην [akin to Sans. root *CHHID* (*σχίζω* = *σχιδ-σω*), "to cut"].

σχίσ-μα, μάτος, n. [for *σχιδ-μα*; fr. *σχίζω* (= *σχιδ-σω*), "to rend"] ("That which is rent"; hence) *A rent* in a garment.

σχολ-ᾶω, (f. *σχολᾶσω*, p. *ἐσχολᾶκα*), 1. aor. *ἐσχολᾶσα*, v. a. [*σχολ-ής*, in force of "idleness"] ("To be in *σχολή*"; hence) *To be idle, to be doing nothing*.

σώ-ζω, f. *σώσω*, p. *σέσωκα*, 1. aor. *ἔσωσα*, v. a. [*σῶ-ς*, "safe"] ("To make safe"; hence) *To save*, in the fullest meaning of the term.—Pass.: *σώ-ζομαι*, p. *σέσωσμαι*, 1. aor. *ἔσωθην*, 1. f. *σωθήσομαι*.

σωθῆναι, 1. aor. inf. pass. of *σώζω*.

σωθήσομαι, 1. fut. ind. pass. of *σώζω*.

σῶμα, ἄτος, n. *A body*.

σῶσαι, 1. aor. inf. of *σώζω*.

σῶσον, 1. aor. imperat. of *σώζω*.

σώσω, οὐσα, ον, P. fut. of *σώζω*.

τάλ-αντον, ἄντου, n. ("That which bears or carries"; hence, "a balance" of a pair of scales; hence) *As a weight of money; A talent*, worth 243*l.* 15*s.* of English money [root *ταλ*, akin to Sans. root *TUL*, "to bear"; whence also Lat. *tollo*].

τᾶμ-εῖον, εἶον, n. [contr. fr. *τᾶμῖ-εῖον*; fr. *τᾶμῖ-ας*, "a treasurer"] ("A thing pertaining to a *ταμίης*"; hence, "a treasury"; hence) *A secret place, closet*.

τᾶπεινός, ἡ, ὅν, adj. *Humble*.

τᾶπειν-όω -ῶ, f. *ταπεινώσω*, 1. aor. *ἐταπεινώσα*, v. a. [*ταπειν-ός*, "humble"] ("To make *ταπεινός*"; hence) *To humble, abase*. — Pass.: *τᾶπειν-όμαι -οῦμαι*, (1. aor. *ἐταπεινώθην*), 1. fut. *ταπεινώθήσομαι*.

τᾶράσσω (τᾶράττω), (f. *τᾶράξω*), 1. aor. *ἐτᾶραξα*, v. a. *To disturb, trouble* in mind.—Pass.: *τᾶράσσομαι* (τᾶράττομαι), p. *τετᾶραγμαί*, 1. aor. *ἐταράχθην*, (1. f. *ταραχθήσομαι*) [akin to Sans. root *TRAS*, "to tremble";—in causative force, "to cause to tremble, to frighten"].

τάσσω (τάττω, f. *τάξω*, p. *τέταχα*), 1. aor. *ἔταξα*, v. a. [for *τάγσω*; fr. root *ταγ*] 1. Act.: *To arrange, put in order*.—2. Mid.: *τάσσομαι* (τάττομαι), f. *τάξομαι*, 1. aor. *ἐταξάμην*, *To appoint, arrange, fix*, etc., for one's self, etc., or as one's own act [akin to Sans. root *TAKSH*, in force of "to prepare, form"].

ταῦρος, ον, m. *A bull* [akin to Sans. *sthūr-in*, "a beast of burden"].

τᾶφ-ή, ἥς, f. [*θάπτω*, "to

bury," through root ταφ] ("A burying"; hence) *A burying-place, a burial-place.*

τάφ-ος, ου, m. [id.] ("That which buries"; hence) *A tomb, sepulchre.*

τάχύ, adv. [adverbial neut. of ταχύς, "quick"] *Quickly, speedily, with speed or haste.*

τέ, conj. *And* [like Lat. *que*, akin to Sans. *cha*, "and"].

τεθμελιώτο, 3. pers. sing. pluperf. (without augment) ind. pass. of θεμελιόω.

τεθλιμμένος, η, ου: 1. P. perf. pass. of θλίβω.—2. As Adj.: *Strait, narrow*;—at vii. 14 opp. to εὐρύχωρος.

τέκ-νον, νου, n. [τεκ, a root of τίκτω (of a female parent), "to bring forth"] ("That which is brought forth"; hence) *A child*, whether male or female, and whether actually or figuratively.

τέκ-των, τονος, m. [τεκ, a root of τίκτω (of the male parent), "to beget"] ("He who begets"; hence) *An artificer, esp. a carpenter*, as being the originator or, as it were, father of his works.

τέλ-ειος, εια, ειον (τέλ-ειος, ειον), adj. [τέλ-ος, "completion"] ("Pertaining to τέλος"; hence) *Morally: Perfect.*

τελευτάω, contr. 3. pers. sing. pres. imperat. of τελευτ-άω.

τελευτ-άω -ῶ, (f. τελευτ-ήσω), p. τετελεύτηκα, 1. aor. ἐτελεύτησα, v. a. [τελευτ-ή, "an end"] ("To bring a thing to an end; to end"; hence, with ellipse of τὸν βίον, "the life"; so always in Gr. Test.) *To bring one's life to an end, to die.*

τελευτ-ή, ἥς, f. [τελευτ-άω, "to die"] *Death, decease.*

τελ-έω -ῶ, (f. τελέσω and τελῶ), p. τετέλεκα, 1. aor. ἐτέλεσα, v. a. [τέλ-ος, "an end"] ("To bring to an end"; hence) 1. *To finish, bring to an end.*—2. *To pay.*

τέλος, εος ους, n.: 1. *An end*;—at xxiv. 14 τὸ τέλος, *the end*; i. e. according to some, the consummation of all things; according to others, the final calamity of Jerusalem.—Adverbial expression: eis τέλος, *to the end*, i. e. *constantly*, x. 22.—2. *Tax, tribute, toll, impost*; xvii. 25.

τελ-ών-ης, ου, m. [τέλ-ος, in meaning of "tax or impost"; ὤν, root of ὤν-έομαι, "to buy"] ("One who buys the taxes or imposts"; the Greek equivalent for the Latin *publicānus*, i. e. "one pertaining to the *publicum*, or public revenue"—the name given at Rome to those who farmed, or purchased, from the state the collection of the several taxes

payable to the Romans by the countries they had conquered; hence) *A farmer of the public revenues, a Publican*. As the amount to be paid for the right of collecting the taxes, as above mentioned, was often too large for the resources of a single person, several persons commonly joined together and formed societies (*sōcī-stātes*), the members of which were called *sōcī* (partners), and were under a president of their own body, termed *māgister sōcīstātis* (master of the society). The *māgister* resided at Rome and managed the affairs of the society, employing a *sub-māgister* (under-deputy-master), who travelled about in the province for which the society had contracted, and superintended those who had the actual collection of the imposts. These last were termed *portitōres* ("carriers," as being those to whom the duty on the freight, and also the land-carriage, of goods was paid), and were generally taken from the lowest orders of the native population of the subject state. It is these persons who are called *τελώναι* in the Gr. Test., while *ἀρχιτελώνης* is probably their superintendent, or the *sub-māgister*. Both the *τελώναι* and the *ἀρχιτελώνης* appear

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to have habitually overcharged when opportunity offered, and not to have hesitated to advance false charges of smuggling with a view of extorting hush-money. They were especially hateful to their countrymen, not only as being instruments of oppression, but also from their being regarded as defiled through constant and willing intercourse with their heathen rulers.

τελών-ιον, *ιον*, n. [*τελών-ης*, "a publican"] ("A thing pertaining to a *τελώνης*"; hence) *A toll-house, custom-house*, where tolls and imposts were paid.

τίρας, *άτος*, n. *A wonder, marvel, portent*.

τεσσαρ-ά-κον-τα, num. adj. indecl. [*τέσσαρ-ες*, "four"; (α) connecting vowel; *κον-τα*, see *τριάκοντα*] ("Provided with four tens"; and so) *Forty*.

τέσσαρ-ες (*τέτταρ-ες*), a, num. adj. plur. *Four*.

τέταρ-τος, *τη*, *τον*, num. adj. [akin to Sans. *chatur-tha*, "fourth"; cf. Lat. *quar-tus*].

τετρακισ-χιλίοι, *χιλῖαι*, *χιλία*, num. adj. plur. [*τετρά-κισ*, "four times"; *χιλῖοι*, "a thousand"] ("Four times a thousand"; i. e.) *Four thousand*.

τετρ-άρχ-ης, *ου*, m. [*τέσσαρ-ες* (in composition *τετρ*), "four"; *άρχ-ω*, "to command

or rule over"] ("A ruler over one out of four parts of a country or kingdom which was beforetime under a single sovereign"; but, in Gr. Test., of one who rules over any portion of a country, and is nearly equivalent to "king"] *A tetrarch.*

τηρ-έω -ῶ, f. τηρήσω, p. τετήρηκα, 1. aor. ἐτήρησα, v. a. [τηρ-ός, "a watch or guard"] 1. *To watch, guard, keep.*—2. Of a command, etc.: *To observe, keep, perform, obey.*

τιθεῖσι(v), for τιθεῖσι(v), 3. pers. plur. pres. ind. of τιθεμι; v. 15.

τι-θη-μι, f. θήσω, p. τέθεικα, 1. aor. ἔθηκα (found only in indic.), 2. aor. ἔθην, v. a.: 1. *To put or place.*—2. Mid.: τι-θε-μαι, f. θήσομαι, 2. aor. ἐθέμην, *To put, or place, as one's own especial act* [lengthened and strengthened fr. root θε, akin to Sans. root धृ, "to put"].

τίκ-τω, f. (τέξω and) τέξομαι, (p. τέτοκα), 2. aor. ἔτεκον, v. a.: 1. Of a woman: *To bring forth, give birth to, a child.*—2. Pass.: Of a child: *To be brought forth, to be born.*—Pass.: (p. τέτευμαι), 1. aor. ἐτέχθην, (1. fut. τεχθήσομαι) [akin to Sans. root तक्ष, "to fabricate, form, make"; whence, also. Sans. tok-a, "offspring"].

τῖλλω, (f. τῖλῶ, 1. aor. ἔτιλα), v. a. *To pluck, gather.*

1. τίμα, contr. 2. pers. sing. pres. imperat. of τιμάω.

2. τιμά, contr. 3. pers. sing. pres. ind. of τιμάω.

τιμ-άω -ῶ, f. τιμήσω, (p. τετίμηκα), 1. aor. ἐτίμησα, v. a. [τιμ-ή, "honour"] 1. Act.: *To honour*;—at xv. 5 the reading καὶ οὐ μὴ τιμήσῃ is that of the majority of the editions, and notably of that one from which the English Version is made. In this case the clause is coupled to that containing εἴπω by καί, and there is an ἀρροῖορρῆσις after μητέρα αὐτοῦ. In some editions, however, καί is omitted, and instead of τιμήσῃ (the 1st aorist subj.) τιμήσει (fut. ind.) is given, by which the clause is made to convey a positive command not by any means to honour, etc. In this case there is no aposiopesis.—2. Mid.: (τιμ-άομαι ὦμαι, f. τιμήσομαι, 1. aor.) ἐτιμησάμην, *To set a value on, to value.*—3. Pass.: (τιμ-άομαι ὦμαι), p. τετίμημαι, (1. aor. ἐτιμήθην, 1. f. τιμηθήσομαι), *To be valued.*

τι-μή, μῆς, f. [τί-ω, "to honour"; also, "to value"] 1. ("That which honours"; hence) *Honour.*—2. ("A valuing"; hence) *Value, price of a thing.*

1. τις, τι (Gen. τίνος), indef. pron. *Some, any*.—As Subst.: a. Masc.: (a) *Some one, any one*.—(b) Plur.: *Some persons, some*.—b. Neut.: Sing.: *Something, anything*.

2. τίς, τί (Gen. τίνος), interrog. pron.: 1. *Who, which, what?*—Adverbial neut.: τί, *Why? wherefore?* xx. 6.—As Subst.: a. Masc.: τίς, *Which person? what person? who?*—b. Neut.: τί, *What thing? what?*—τί ἡμῖν καὶ σοί, *what is there in common to us and to thee?* i.e. *what have I to do with thee?* viii. 29.—2. *Which, or whether*, of the two.—As Subst.: τί, *Which, or whether*, of two things.

τοιοῦτος, τοιαύτη, τοιοῦτο (Gen. τοιούτου, τοιαύτης, τοιούτου, etc.), dem. pron. *Of such kind, nature, or quality; such*.—As Subst.: τοιοῦτοι, οὗ, m. plur. *Such persons, such*.

τόκος, ου, m. [for τέκος; fr. τίκτω, “to produce, bring forth,” through root τεκ] (“That which is brought forth”; hence) *Of money: Interest*; as that which is produced, or brought forth, by capital.

τολμ-άω -ῶ, f. τολμήσω, (p. τετόληκα), 1. aor. ἐτόλημ, v. n. [τόλμ-α, “courage, daring”] (“To have τόλμα”; hence) *With Inf.: To dare, venture, etc., to do, etc.*

τόπος, ου, m. *A place,*

spot:—τόπος ἅγιος, *holy place*, i.e. the temple at Jerusalem, xxiv. 15.

τοσ-ούτος, αὐτή, οὗτο, adj. [a lengthened form of τόσ-ος, “so great, so many”] 1. *Of amount, etc.: So great*.—2. *Of number: So many*.

τότε, adv. *At that time, then*.
τοῦνομα, by crasis for τὸ ὄνομα; xxvii. 57.

τοῦτο; see οὗτος.

τρ-ᾶ-πε[α, πέ(ης), f. [prob. shortened fr. τετρ-δ-πε[α, i.e. τετρ-δ-πεδ-σα=τετρ-δ-ποδ-σα; fr. τέτρ (see τετραπόρῃς), “four”; (α) connecting vowel; ποῦς, ποδ-ός, “a foot”] (“A thing with four feet”; hence) *A four-footed table; a table in general*.

τραπέζ-ιτης, ἱτου, m. [τρέπε[α, “a table”; hence, “a money-changer’s table”] (“One making a τρέπε[α”; hence) *A money-changer, a banker*.

τρέχῃλος, ου, m. *Throat, neck*.

τρεῖς, τρία (Gen. τριῶν, Dat. τρισί), num. adj. plur. *Three* [akin to Sans. *tri*, “three”].

τρέφω, (f. θρέψω, p. τέτροφα), 1. aor. ἔθρεψα, v. a. *To nourish, support, feed, maintain*.

(τρέχω, θρέξω (late) and δρᾶμῶμαι), 2. aor. ἔδραμον, v. n. *To run*.

τρέ-ά-κον-τα, num. adj. in-

decl. *Thirty* [τρεῖς, τρι-ῶν, "three"; (α) connecting vowel; κόν (= can, in Sans. *da-can*), "ten"; τα suffix (= Lat. *tus*), "provided with"; and hence, literally, "provided with three tens"].

τριβόλ-ος, ον, m. [τριβόλ-ος, "three-pointed, three-spiked"] ("The three-spiked thing"; hence, "a caltrop," a three-spiked implement so formed that one of the spikes must point upwards, and which was used for laming the enemy's cavalry; hence, from similarity of shape) 1. A prickly water-plant called the *water-caltrop*.—2. The *land-caltrop*, a prickly plant hurtful to other plants.

τριβ-ος, ον, f. [τριβω, "to rub"; of a road, "to tread down, wear smooth"] ("That which is trodden down or worn smooth"; hence) *A worn, or beaten, track; a way, road, path*.

τρι-ς, adv. [τρεῖς, τρι-ῶν, "three"] *Three times, thrice*.

τρι-τος, τη, τον, adj. [τρεῖς, τρι-ῶν, "three"] ("Provided with three"; hence) *Third*.—As Subst.: τρίτη, ης (sc. *ἡμέρα*), f. *The third day*;—at xvi. 21; xvii. 23; xx. 19 τῇ τρίτῃ ἡμέρᾳ is the Dat. of the time "when."

τρέπ-ος, ον, m. [for τρέπ-ος; fr. τρέπω, "to turn"] ("A

turning, turn"; hence) *A way, manner, mode*.—Adverbial expression: *ὁν τρόπον* (for τὸν τρόπον, ἐν ᾧ), *after the manner in which, after which manner, as*, xxiii. 37.

τροφ-ή, ἡς, f. [for τρεφ-ή; fr. τρέφ-ω, "to nourish"] ("That which nourishes"; hence) *Food*.

τρούβλιον, ον, n. *A bowl, or deep dish*;—at xxvi. 23 the word is used of the vessel in which the Passover-lamb and the bitter herbs eaten with it were placed.

τρῦπη-μα, μάτος, n. [for τρῦπᾶ-μα; fr. τρῦπᾶ-ω, "to pierce or bore"] ("That which is pierced or bored"; hence) Of a needle: *The eye*.

τρώγω, (f. τρώξομαι), v. a. *To eat*.

τύπ-τω, (f. τύψω, p. τέτυφα, 1. aor. *ἔτυψα*), v. a. *To beat, strike, smite* [akin to Sans. root *τυρ*, "to hurt"].

*Τύρος, ον, f. ("Rock") *Tyre* (now *Sur*); the celebrated port and emporium of Phœnicia, on the E. coast of the Mediterranean.

τυφλό-ς, λή, λόν, adj. [τυφ-ος, "smoke, mist"] ("Pertaining to τυφος"; hence, "obscured by smoke or mist"; hence) With regard to the sight: *Blind*.—As Subst.: τυφλός οὐ, m. *A blind man*.

(τυφ-ω, f. θύψω, p. τέθυφα,

v.n. *To consume in smoke, to smoulder.*—Pass.. τῦφ-ομαι, (p. τῦθιμμαι, 2. aor. ἐτῦφην, 2. fut. τῦφήσομαι), *To raise a smoke; to smoke, to smoulder* [akin to Sans. root DHŪP, “to fumigate”].

ὕβρ-ιζω, (f. ὕβριζω, p. ὕβριζα), 1. aor. ὕβρισα, v. a. [ὕβρις, in force of “insult”] 1. *To insult by word, to reproach, etc.*—2. *To act with wanton violence towards, to shamefully treat; to outrage, maltreat, etc.*

ὕγι-αίνω, (f. ὑγιαίνω, 1. aor. ὑγίανα), v. n. [ὕγι-ής, “healthy, whole”] (“To be *hygēs*”; hence) *To be in sound health, to be whole.*

ὕγι-ής, ἴς, adj. *Strong in health, healthy, whole* [prob. akin to Sans. root VĀJ, “to strengthen”].

ὕδατος, ὕδατι, gen. and dat. sing. of ὕδωρ.

ὕδωρ, ὕδωρ, n. *Water* [akin to Sans. udan, “water”].

υ-ιός (dissyll.), ιου, m. (“One begotten or brought forth”; hence) *A son*:—δ υἱὸς ἀνθρώπου, *the son of man*, i. e. Christ as to his human nature, xvi. 13, etc.:—υἱὸς τοῦ Θεοῦ, *the son of God*, i. e. Christ as to his divine nature, xvi. 16, etc. [akin to Sans. root SU, “to beget”; also, “to bring forth”].

ὕμναις, ὕμνων, ὕμνῳ, ὕμῶς, plur. of ὕμν.

ὕμν-ω, -ω, f. ὕμνησω, (p. ὕμνηκα), 1. aor. ὕμνησα, v. n. [ὕμνος, “a song in praise of a deity”; hence, in Gr. Test., “a hymn in praise of God”] *To sing a hymn.*

ὕπαγε, ὑπάγετε; see ὑπ-άγω.

ὕπ-άγω, (f. ὑπ-άξω, 2. aor. ὑπ-ήγαγον), v. n. [ὕπ-ό, denoting “gradually or slowly”; άγω, (as if in reflexive force, “to lead one’s self”; i. e.) “to go”] (“To go gradually away”; hence) 1. *To withdraw, retire, depart.*—2. ὕπαγε, ὑπάγετε, 2. pers. sing. and plur. of pres. imperat. *Go thy way; go your way.*

ὕπ-άκουω, (f. ὑπ-ἀκούσομαι), 1. aor. ὑπ-ήκουσα, v. n. [ὕπ-ό, “under”; ἀκούω, in force of “to listen”] (“To listen under” the door as a slave did to ascertain who was there; hence) With Dat.: *To obey, submit to.*

ὕπ-αντάω -αντώ, (f. ὑπ-αντήσω and ὑπ-αντήσομαι), 1. aor. ὑπ-ήντησα, v. n. [ὕπ-ό, denoting “gradually”; ανταώ, “to meet”] (“To meet gradually”; hence) With Dat.: *To go to meet; to meet.*

ὕπ-άρχω, imperf. ὑπ-ήρχον, (f. ὑπ-άρξω, 1. aor. ὑπ-ήρξα), v. n. [ὕπ-ό, “without force”; άρχω, “to begin”] (“To begin,

make a beginning"; hence, "to begin to be"; hence) 1. *Τὸ δε.*—2. *To belong to one.*

ὑπάρχων, οὐσα, or, P. pres. of ὑπάρχω.—As Subst.: *ὑπάρχοντα, ων, n. plur.*: With art.: *The things belonging to one; i. e. one's possessions, property, etc.*

ὑπέρ, prep. gov. gen. and acc. ("Above"; hence) 1. With Gen. (from the notion of standing above one to afford protection) *For, in behalf of.*—2. With Acc.: a. *Above in point of rank, etc.*; x. 24.—b. *Above, beyond, in a higher degree than*; x. 37.

ὑπ-ηρέτης, ηρέτου, m. [lengthened fr. *ὑπ-ερέτης*; fr. *ὑπό*, "under"; *ἐρέτης*, "a rower"] ("An under-rower, an under-seaman"; hence) *A servant, etc.*

ὑπ-νος, νου, m. *Sleep* [akin to Sans. root *SVAP*, "to sleep"].

ὑπό, prep. gov. gen. and acc.: 1. With Gen.: a. *Under, beneath.*—b. Of the Agent: *By.*—c. *Under the hands of, from.*—2. With Acc.: *Under, beneath, whether actually or figuratively* [akin to Sans. *upa*, "under"].

(*ὑπο-δελκνῦμι*), f. *ὑπο-δέλω*, 1. aor. *ὑπ-έδειξα*, v. a. [*ὑπό*, denoting "secretly"; *δελκνῦμι*, "to show, to point out"] ("To point out secretly"; hence) With Inf.: *To point out, or*

teach, indirectly or by indication; to indicate.

ὑπόδη-μα, μάτος, n. [lengthened fr. *ὑπόδε-μα*; fr. *ὑποδέω*, "to bind beneath"] ("That which is bound beneath" the foot; hence) *A sandal.*

ὑπο-ῥύγ-ιον, ιου, n. [*ὑπό*, "under"; *ῥύγ-ον*, "a yoke"] ("That which is under the yoke"; hence) *A beast of draught or burden; a draught-animal*;—at xxi. 5 used of an ass.

ὑποκρί-σις, σεως, f. [for *ὑπόκριν-σις*; fr. *ὑποκρίνομαι*, in force of "to play a part"] ("A playing, or acting, a part"; hence) *Hypocrisy.*

ὑποκρίτᾱ, voc. sing. of ὑποκριτής.

ὑποκρι-τής, τοῦ, m. [for *ὑποκριν-τής*; fr. *ὑποκρίνομαι*, in force of "to act or play a part on the stage"] ("One who acts a part" on the stage; "an actor"; hence, as assuming a part or character not belonging to him) *A hypocrite.*

ὑπο-μένω, f. ὑπο-μενῶ, p. ὑπο-μεμένηκα, 1. aor. *ὑπ-έμεινα*, v. n. [*ὑπό*, "under"; *μένω*, "to remain"] ("To remain under"; hence) *To endure, stand firm, remain steadfast, etc.*

ὑπο-πόδ-ιον, ιου, n. [*ὑπό*, "beneath"; *πούς, ποδ-ός*, "a foot"] ("A thing pertaining to beneath the foot or feet"; hence) *A footstool.*

ὑπο-στρέφω, f. ὑπο-στρέψω, 1. aor. ὑπ-έστρεψα, v. n. [ὑπό (as adv.), "behind"; στρέφω, "to turn"] ("To turn behind"; i. e.) *To turn back again, to return.*

ὕστερον, comp. adv. [adverbial neut. of ὕστερος, (of time) "later"] 1. *Later, subsequently, afterwards.* — 2. With Gen. of thing compared: *Later than, last of; xxii. 27.*

ὑψ-ηλός, ηλή, ηλόν, adj. [ὑψ-ος, "height"] ("Pertaining to ὕψος"; hence) *High, lofty.*

ὑψ-ιστος, ἱστη, ἱστον, sup. adj. [ὑψ-ι, "on high"] *Most high, highest.* — As Subst.: ὑψιστα, ων, n. plur. *The highest places, or heavens.*

ὑψ-όω -ῶ, f. ὑψώσω, 1. aor. ὑψωσα, v. a. [id.] ("To make, or cause to be, ὑψί"; hence, "to lift on high"; hence) *To exalt, raise up, etc.* — Pass.: (ὑψ-δομαι -οῦμαι), 1. aor. ὑψάσθην, 1. fut. ὑψωθήσομαι.

ὑψωθείς, εἶσα, ἐν, P. 1. aor. pass. of ὑψόω.

ὑψωθήσομαι, fut. ind. pass. of ὑψόω.

φάγειν, φάγω, inf. and subj. of ἐφαγον.

φάγετε, 2. pers. plur. imperat. of ἐφαγον.

φάγ-ος, ου, m. [φαγ-εἶν, "to eat"] ("One who eats";

hence, with accessory notion of excess) *A glutton.*

(φα(λ)ν-ω, f. φάνῳ, p. πέφαγκα, v. a. "To show." — Pass.: φα(λ)ν-ομαι, (p. πέφασμαι, 1. aor. ἐφάνθην), 2. aor. ἐφάνην, 2. f. φάνησομαι, *To appear, to be seen.*

φάν-ερός, ἐρδ, ἐρόν, adv. [φαν, root of φαίνω, "to show"] ("Shown"; hence) 1. *Clear, open, manifest, evident.* — 2. Adverbial expression: ἐν τῷ φάνερῳ, *Openly.*

φάνερ-όω -ῶ, f. φανερώσω, 1. aor. ἐφάνέρωσα, v. a. [φανερ-ός, "manifest"] 1. Act.: *To make manifest.* — 2. Pass.: *To be made manifest; to appear.* — Pass.: φάνερ-δομαι -οῦμαι, p. πεφάνέρωμαι, 1. aor. ἐφάνερῶσθην, 1. f. φανερωθήσομαι.

φάνερωθῆ, 3. pers. sing. 1. aor. subj. pass. of φανερώω.

φάνησομαι, 2. fut. ind. pass. of φαίνω.

φάντασ-μα, μάτος, n. [for φάνταδ-μα; fr. φαντάω (= φαντάδ-σω), "to make visible"; Pass.: "to appear"] ("That which appears" to one; hence) *A phantom, spirit.*

φάνῳ, 2. aor. subj. pass. of φαίνω.

*Φαρές, m. indecl. (In margin to Engl. Version "Breach"; but supposed to be prob. "Birth") *Phares* (or *Perez*); a son of Judah, the son of Jacob, and an ancestor

of Joseph the husband of the Virgin Mary; i. 3.

*Φαρισαῖος, ου, m. ("One separated" from others, as being under self-control; from root PHĀRUSH, "to separate";—by some, however, connected with the same root in the derived force of "to declare distinctly," and so, "an expounder, or teacher," of the law) *A Pharisee*. The Pharisees were a Jewish sect noted for their punctilious observance of the rites and forms prescribed by the Mosaic Law, and for their strict observance of tradition; i. e. of the precepts and opinions of teachers of former ages. As a body, however, they cared but little for inward purity and holiness.

φέγγ-ος, εος ους, n. [φέγγ-ω, "to shine"] ("That which shines"; hence) *Light*, etc.

φέρ-ω, f. οἶσω, (p. ἐνήνοχα), 1. aor. ἤνεγκα, v. a. irreg. *To bear, carry, bring*.—Pass.: φέρ-ομαι, 1. aor. ἠνέχθην, (1. fut. οἰσθήσομαι) [in pres. and imperf. akin to Sans. root BHĀI, "to bear, carry," etc.; the other parts of the verb are to be assigned respectively to the bases σῶ-ω, and ἐνέκ-ω, or ἐνέγκ-ω].

φευγέτωσαν, 3. pers. plur. pres. imperat. of φεύγω.

φε(ύ)γ-ω, f. φεύξομαι, 2. aor.

ἐφύγον, v. n. *To flee, flee away*, whether actually or figuratively [akin to Sans. root BHUJ, "to bend."—Pass.: in reflexive force, "to incline or bend one's self"; cf. Lat. *fug-io*; Engl. *budge*].

φήμ-η, ης, f. [φημ-ι, "to speak"] ("That which speaks"; hence, "a voice"; hence) *Report, rumour, fame*.

φη-μί, f. φήσω, 2. aor. ἔφην, v. a. and n. *To say* [root φη or φα, akin to Sans. root BHĀSH, "to speak"].

(φθά-νω, f. φθάσω and φθίσσομαι, p. ἐφθάκα), 1. aor. ἔφθασα, v. n. *To come first*, etc.;—at xii. 28 folld. by ἐπί and Acc. case.

φθόνος, ου, m. *Envy* [either for φθέ-νος, fr. φθέ-ω (= φθί-ω), "to waste or pine away"; and so "that which wastes or pines away";—or akin to Sans. root KSHAN, "to wound"; and so, in pass. force, "that which is wounded" (mentally) at another's prosperity, etc.].

φίλ-έω -ω, f. φίλησω, p. πεφίληκα, 1. aor. ἐφίλησα, v. a.: 1. *To love*.—2. With Inf.: a. *To love to do, etc.; to be fond of doing, etc.*—b. *To be wont, or accustomed, to do, etc.; to be in the habit of doing, etc.*—3. As a mark of love: *To kiss* [akin to Sans. root PRI, "to please; to love"].

Φῖλ-ιππ-ος, ου, m. [φῖλ-έω, "to be fond of"; ἵππ-ος, "a horse"] ("One fond of a horse or of horses") *Philip*: 1. A native of Bethsaida, one of the twelve Apostles; x. 8. —2. A son of Herod the Great, brother of Herod the Tetrarch, and the first husband of Herodias; referred to at xiv. 3.—3. A son of Herod the Great, and Tetrarch of Ituræa and Trachonitis; xvi. 18.

1. **φίλος**, η, ου, adj. *Beloved, dear*.—As Subst.: **φίλος**, ου, m. *A friend* [akin to Sans. *priya*, "beloved, dear"].

2. **φίλος**, ου; see 1. **φίλος**.
φίμ-ω -ω, f. **φίμωσα**, 1. aor. **ἐφίμωσα**, v. a. [φίμ-ός, "a muzzle"] ("To muzzle"; hence) 1. Act.: *To silence, put to silence*.—2. Pass.: *To be silent, still, etc.; to hold one's peace*.—Pass.: **φίμ-ομαι** -οῦμαι, p. **πιφίμωμαι**, 1. aor. **ἐπιφίμωθην**.

φοβεῖσθε, 2. pers. plur. pres. imperat. pass. of **φοβέω**.

φοβ-έω -ω, f. **φοβήσω**, 1. aor. **ἐφόβησα**, v. a. [**φόβ-ος**, "fear, fright"] 1. Act.: *To put in fear; to frighten, terrify*.—2. Pass.: **φοβ-έομαι** -οῦμαι, (p. **πεφόβημαι**), 1. aor. **ἐφοβήθην**, 1. f. **φοβηθήσομαι**: a. *To be seized, or affected, with fear; to be frightened, terrified, etc.* —b. With Acc. of person as Acc. of Respect: *To be fright-*

ened, etc., at; to stand in fear or dread of.—3. Mid.: **φοβ-έομαι** -οῦμαι, (f. **φοβ-ήσομαι**, 1. aor. **ἐφοβήσάμην**), *To fear for one's self or on one's own part; to fear*.

φοβηθεῖς, εἶσα, ἐν, P. 1. aor. pass. of **φοβέω**.

φοβηθῆς, **φοβηθῆτε**, 2. pers. sing. and plur. 1. aor. subj. pass. of **φοβέω**.

φόβ-ος, ου, m. *Fear, fright, terror* [either for **φείβ-ος**, fr. **φείβ-ομαι**, "to flee affrighted"; or like **φέβομαι**, to be considered immediately akin to Sans. *bhāp-aya*, "to terrify," a causative verb formed fr. the root **BHṬ**, "to fear"].

φον-εύς, έως, m. [for **φεν-εῖς**; fr. obsol. **φέν-ω**, "to kill"] ("A killer"; hence) *A murderer*.

φον-εύω, f. **φονεύσω**, 1. aor. **ἐφόνευσα**, v. n. [**φόν-ος**, "murder"] *To commit murder*.

φόν-ος, ου, m. [for **φέν-ος**; fr. obsol. **φέν-ω**, "to kill"] *A killing, murder*.

φορ-έω -ω, f. **φορέσω** (and **φορήσω**, p. **πεφόρηκα**), 1. aor. **ἐφόρεσα** (and **ἐφόρησα**), v. a. [a collateral form of **φέρω**; see **φέρω** at end] ("To bear, carry"; hence) *To wear*.

φορτ-ίζω, (f. **φορτίσω**), v. a. [**φόρτ-ος**, "a ship-load or cargo"; hence, "a heavy burden"] *To lay a heavy burden upon, to load*; —at xi.

28 in figurative sense.—Pass.: (φορτ-ίζομαι, p. πεφόρτισμαι. φορτ-ιον, ιον, n. (dim. in form only) [id.] *A heavy burden.*

φράγελλ-όω -ῶ, 1. aor. ἐφράγελλωσα, v. a. [φράγell-um, "a scourge"] *To scourge.*

φραγ-μός, μου, m. [φράσσω, "to fence," through root φραγ] ("That which fences," etc.; hence) *A fence, hedge.*

(φράζω, f. φράσω, p. πέφρακα), 1. aor. ἐφράσα, v. a. *To speak, tell, declare* [for φράδ-σω, fr. root φραδ, akin probably to Sans. root VAD, "to speak"].

φρον-έω, ῶ, f. φρονήσω, (p. πεφρόνηκα), v. a. [for φρεν-έω; fr. φρήν, φρεν-ός, "mind"] ("To have in φρήν"; hence) *To think, or ponder, upon; to take heed, or pay attention, to; to mind.*

φρόν-ιμος, ιμον, adj. [φρον-έω, "to think"] ("Thinking or thoughtful"; hence) *Practically wise, prudent*;—at xxv. 4 supply παρθένοι with φρόνιμοι;—at xxv. 8 supply παρθένοις with φρονιμοίς. ~~Comp.~~ Comp.: φρονιμ-ώτερος; (Sup.: φρονιμ-ώτατος.)

φύγειν, 2. aor. inf. of φεύγω. φύγ-ή, ἥς, f. [φεύγω, "to flee," through root φυγ] *A fleeing, flight.*

φύλακ-ή, ἥς, f. [φυλάσσω,

"to watch or guard," through root φυλακ] ("A watching," etc.; hence) 1. Of time: *A watch*; i. e. a fourth part of the night, during which soldiers kept guard; the Roman watches being divided as follows: first, from 6 to 9 o'clock P.M.; second, from 9 o'clock P.M. till midnight; third, from midnight till 3 o'clock A.M.; fourth, from 3 to 6 o'clock A.M.—2. *A prison*, as the place where persons were kept under guard.

φύλάσσω (φύλάττω), f. φύλάξω, (p. πεφύλακα), 1. aor. ἐφύλαξα, v. a. ("To watch"; hence) 1. Act.: *To observe, keep, etc.*—2. Mid.: (φύλάσσομαι, φύλάττομαι, f. φυλάξομαι), 1. aor. ἐφύλαξάμην, *To observe or keep on one's own part.*

φυ-λή, λῆς, f. [φύ-ω, in meaning of "to be begotten"] ("That which is begotten"; hence) Of persons: *A tribe.*

φύλλον, ου, n. *A leaf.* φύτε-ία (trisyll.), ιας, f. [φύτεύ-ω (trisyll.), "to plant"] ("A planting"; hence) *A plant.*

φύτ-εύω, (f. φύτεύσω, p. πεφύτευκα), 1. aor. ἐφύτευσα, v. a. [φyt-όν, "a plant"] *To plant.*—Pass.: (φύτ-εύομαι), p. πεφύτευμαι, (1. aor. ἐφύτεύθην, 1. fut. φυτευθήσομαι).

φωλεός, οῦ, m. *A hole, etc., of foxes.*

φων-έω -ῶ, f. φωνήσω, 1. aor. ἐφώνησα, v. n. and a. [φων-ή, "a sound"] ("To utter φων-ή"; hence) 1. Neut.: a. Of persons: (a) *To speak*.—(b) *To call out or aloud*.—b. Of a cock: *To crow*.—2. Act.: *To call; to call to or for*.

φων-ή, ἡς, f.: 1. *A sound*.—2. Of persons: *Voice*.

φῶς, φωτός, n. [contr. fr. φά-ος; fr. φά-ω, "to shine"] ("That which shines"; hence) *Light*, whether actual or figurative.

φωτ-εῖνός, εἰνή, εἰνόν, adj. [φῶς, φωτ-ός, "light"] ("Pertaining to φῶς"; hence) *Possessing, or possessed of, light; light*, whether actually or figuratively.

χαῖρα, χαίρετε; see χαίρω.

χαίρω, f. χάρῳ, χάρησομαι (and χαίρήσω, p. κεχάρηκα, 1. aor. ἐχάρησα), 2. aor. pass. ἐχάρην, v. n.: 1. *To rejoice, be glad*;—at ii. 10 ἐχάρησαν is folld. by cognate acc. χαράν.—2. Imperat. pres. sing. and plur.: As a mode of salutation: χαῖρα, χαίρετε, *Hail!*—but at v. 12 χαίρετε belongs to no. 1 [akin to Sans. HARY, "to desire"].

χάλερός, ἡ, όν, adj. ("Hard" to deal with; hence) *Bitterly angry, cruel, fierce, etc.*

χαλκός, οὔ, m. ("Copper or bronze"; hence, as made of

χαλκός, "copper-money," etc.; hence) *Money* in general.

Χαναν-αῖος, αἶα, αἶον, adj. [*Χανάν (= Χανᾶν), *Chanaan* or *Canaan* (= "Low-land")].

χάρ-ά, ἄς, f. [χαίρω, "to rejoice," through root χαρ] *A rejoicing; joy, gladness*.

χάρησομαι, fut. ind. of χαίρω.

χείλος, εος οὖς, n. *A lip*.

χειμ-ών, ὠνος, m. ("The snowy time"; hence) *Winter*;—at xxiv. 20 χειμῶνος is Gen. of time "when" [akin to Sans. him-α, "snow"].

χεῖρ, χειρός, f. *A hand* [akin to Sans. root HRI, "to convey," also, "to seize"; and so, literally, "a conveyer or seizer"].

χείρων, ον, comp. adj. (see κακός) *Worse*.

χήρα, as; see χήρος.

χή-ρος, ρα, ρον, adj. ("Left, abandoned by"; hence) *Bereaved, bereft*.—As Subst.: χήρα, as, f. ("A bereaved woman"; i. e.) *A widow*.

χιτών, ὠνος, m. *An undergarment, vest*.

χιών, όνος, f. *Snow* [akin to Sans. hima, "snow"; cf. χειμ-ών].

χλαμός, ὕδος, f. *A military cloak*; also, *a short cloak or mantle* used by horsemen.

χολ-ή, ἡς, f. *Gall* [akin to Sans. hari, "green"; also, "yellow"].

*Χαφαζά, n. indecl. *Chorazin*; a city of Galilee. It is mentioned neither in the Old Testament nor in Josephus. From a discovery made A.D. 1842 it is supposed to be a village about two miles from Capernaum, and called by the Arabs *Gerazi*.

χορτ-άζω, (f. χορτάσω), v. a. [*χόρτ-ος*, "grass"] ("To supply with *χόρτος*"; hence, "to feed in a stall," as opposed to pasturing in the open fields; hence, "to fatten"; hence) 1. With Acc. of person and Gen. of thing: *To satisfy, or fill, one with something.*—2. Pass.: *To be satisfied or filled.*—Pass.: χορτ-άζομαι, 1. aor. ἐχορτάσθην, 1. f. χορτασθήσομαι.

χόρτ-ος, ου, m. ("The green thing"; hence) For cattle: 1. *Green food, grass.*—2. *The grass, sword* [akin to Sans. *harit*, "green"].

χρε-ία (disyll.), *las*, f. [*χρά-ομαι*, another form of *χρά-ομαι*, "to use"; and in perf. "to want or need" a thing for use] 1. *Want, need.*—2. With Gen.: *Want, or need, of something.*

χρη-μα, μάτος, n. [root *χρη* = *χρα* in *χράομαι*, "to use"] ("That which is used"; hence) Plur.: *Goods, riches, wealth, possessions, etc.*

(*χρηματ-ίζω*, f. *χρηματίζω*,

p. *αρχηματίζω*, 1. aor. *ἐχρηματίζω*, v. a. [*χρημα*, *χρηματ-ος*, in force of "business"] "To transact business," etc.—) Pass.: *To receive an answer, oracle, etc.*; and, in Gr. Test., *To receive a divine revelation, etc.*—Pass.: (*χρηματ-ίζομαι*), p. *κεχρηματισμαι*, 1. aor. *ἐχρηματίσθην*.

χρη-στός, στή, στόν, adj. [*χρη*, a root of *χράομαι*, "to use"] ("That is to be, or may be, used; useful," etc.; hence) Of things: *Good, gentle, easy to bear, etc.*

Χρι-στός, στοῦ, m. [*χρί-ω*, "to anoint"] ("Anointed One") *Christ*.

χρον-ίζω, f. (*χρονίσω* and) *χρον-ιῶ*, v. n. [*χρόν-ος*, "time"] ("To spend time"; hence) 1. *To tarry, linger, delay.*—2. With Inf.: *To delay to do, etc.*

χρόνος, ου, m. *Time*.

χρυσός, οῦ, m. *Gold*.

χωλ-ός, ή, όν, adj. *Lame, halt.*—As Subst.: *χωλός, οῦ, m. A lame man* [akin to Sans. root *κholz*, "to be lame"].

χώρα, as, f.: 1. *A place, or spot.*—2. *A country, land, region, district.*

χωρ-έω -ῶ, (f. *χωρήσω*, p. *κεχώρηκα*), 1. aor. *ἐχώρησα*, v. n. and a. [*χωρ-ος*, "a place"] 1. Neut.: *To go.*—2. Act.: ("To have space, or room, for"; hence) *To receive*

a statement, *etc.*; xix. 11;—
at xix. 12 supply αὐτόν (= τὸν λόγον) after χωρεῖν and χωρεῖτω.

χωρ-ῖω, f. χωρίσω (and χωρίω), 1. aor. ἐχώρισα, v. a. [χωρ-ῖς, "apart, asunder"] *To put apart or asunder; to separate, sever, etc.*

χωρ-ιον, ἰου, n. (dim. only in form) [χωρ-ος, "a place"] *A place.*

χωρῖς, adv.: With Gen.: *Apart from, without.*

ψεύδομαι, (f. ψεύσομαι), 1. aor. ἐψευσάμην, v. mid. [ψεύδ-ος, "falsehood"] *To speak, or utter, a falsehood; to speak falsely; to lie.*

ψευδομαρτυρ-έω -ῶ, f. ψευδομαρτυρήσω, 1. aor. ἐψευδομαρτύρησα, v. n. [ψευδομαρτυρ-ος, "a false witness"] ("To be a ψευδομαρτυρ-ος"; hence) *To bear false witness.*

ψευδομαρτυρ-ία, ἰας, f. [ψευδομαρτυρ-έω, "to bear false witness"] *A bearing false witness, a giving false testimony, false-witness.*

ψευδ-ο-μάρτυς, μάρτυρος, m. [ψευδ-ής, "false"; (o) connecting vowel; μάρτυς, "a witness"] *A false witness.*

ψευδ-ο-προφήτης, προφήτου, m. [ψευδ-ής, "false"; (o) connecting vowel; προφήτης, "a prophet"] *A false prophet.*

ψευδ-ό-χριστος, χρίστου, m. [ψευδ-ής, "false"; (o) connecting vowel; Χριστός, "Christ"] *A false Christ.*

ψιχ-ιον, ἰου, n. dim. [ψίξ, ψιχ-ός, "a crumb"] *A little crumb.*

ψύχσομαι, 2. fut. ind. pass. of ψύχω.

ψυχ-ή, ἥς, f. [ψύχ-ω, "to breathe"] ("That which breathes"; hence) 1. *Breath.*—2. *Life.*—3. *A soul.*

(ψύχω, f. ψύξω, 1. aor. ἔψυξα, v. a.: 1. *To make cold.*—2.) Pass.: (ψύχομαι, 1. aor. ἐψύχθην, 1. fut. ψυχθήσομαι, 2. aor. ἐψύχην), 2. fut. ψύχ-ήσομαι and ψύγ-ήσομαι, *To be made cold; to grow, or wax, cold.*

ὦ, interj. *O!*

*Ὠβήδ, m. indecl. ("Worshipper or Servant") *Obed*; son of Booz or Boaz, grandfather of king David, and an ancestor of Joseph the husband of the Virgin Mary; i. 5.

ᾧδε, adv.: 1. *In this place, here.*—2. *To this place, hither.*

ᾧδεις, ἰνος, f. ("A throe or pang of childbirth"; hence) *A sorrow, pain, distress, etc.*;—at xxiv. 8, in plur., of various kinds of sorrow.

ὤμοισθην, 1. aor. ind. pass. of ὀμῶμαι.

ὤμος, ου, m. *A shoulder.*

ὥρα, ας, f.: 1. *A season; a*

usual, or customary, time for something.—2. *Time, generally.*—3. *An hour:*—*ῥα τρίτη, third hour, i. e. 9 o'clock A.M.;*—*ῥα ἕκτη, sixth hour, i. e. 12 o'clock, noon;*—*ῥα ἑννῆτη, ninth hour, i. e. 3 o'clock P.M.*

ῥα-αἰος, αἰα, αἰον, adj. [ῥα-α, "season"] ("Pertaining to ῥα"; hence) Of things: Beautiful, graceful, etc.

ῥαγίσθην, 1. aor. ind. pass. of ῥαγίζω.

ῥαχισάμην, 1. aor. ind. of ῥαχέομαι.

ῥα, adv.: 1. As.—2. Like as, just as.—3. In what way or manner; how.—4. With numeral adj.: About.—5. When.—6. That.

**ῥασαννά, adv. ("Bring safety, I pray"; or, as in English Bible Version of Ps. cxviii. 25, "Save now, I beseech Thee"; in Prayer-book Version, "Help me, now") Hosanna; an exclamation or address of entreaty, supplication, etc.*

ῥα-αὐτ-ως, adv. [ῥα, "thus"; αὐτ-ός, "self, very"] ("Thus in this very manner"; hence) Just so, in this very manner; in like manner.

ῥα-εἰ, adv. [ῥα, "as"; εἰ, "if"] 1. As if, as it were.—2. With numerals: About.

ῥα-περ, adv. [ῥα, "as"; περ, enclitic particle] As indeed, even as, just as.

ῥατε, conj.: 1. So that: a. With Indic., to mark a fact.—b. With Inf., to mark a result or effect.—2. With Inf., to mark an intention or intended result: So as, as for, for the purpose of doing, etc.

ῥατ-ιον, ἰου, n. (dim. only in form) [οὖς, ῥατ-ός, "an ear"] An ear.

ῥαφελ-έω -ῶ, f. ῥαφελήσω, (p. ῥαφέληκα), 1. aor. ῥαφέλησα, v. n. and a. [for ῥαφελ-έω; fr. ῥαφελ-ος, "help"] 1. Neut.: To be of help or service; to be of benefit; to profit, avail.—2.: a. Act.: To help, aid, assist; to benefit, profit.—b. Pass.: ῥαφελ-έομαι -οῦμαι, (p. ῥαφέλῃμαι), 1. aor. ῥαφελήθην, (1. f. ῥαφελήθισομαι), To be helped, etc.; to receive help or benefit; to be benefited, profited, advantaged;—at xvi. 26 τί is Acc. of "Respect" after ῥαφελεῖται.

ῥαφθην, 1. aor. ind. pass. of ῥαφάω.

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